

THE  
HAPPINES OF  
ENJOYING,  
AND MAKING A TRVE  
And speedy use of CHRIST.

SETTING FORTH  
FIRST,  
THE FULNES OF CHRIST.

SECONDELY,  
The danger of neglecting CHRIST, and  
the opportunity of Grace.

THIRDLY,  
The LORD JESUS the Soules last refuge.

ALL TENDING  
To the making of Christ most amiable and glo-  
rious in the eyes, and most joyous and pleasant, sweet  
and satisfactory to the Soules of all beleev-  
ing CHRISTIANS.

*Whereunto is added,*  
S: Pauls Legacie, or Farewell to the men of Corinth.

By ALEXANDER GROSSE B.D. Minister of  
the Gospell, and Pastor of Bridford.

*That their hearts may be comforted, being knit together in love, and unto all riches  
of the full assurance of understanding, to the knowledgement of the mystery of God,  
and of the Father, and of Christ: in whom are hid all the treasures of wisdom  
and knowledge, Col. 2. 2, 3.*

*And of his fulnesse have we all received, and grace for grace, John 1. 16.  
Omnia habemus in Christo, & omnia nobis Christus, Ambrose.*

LONDON:  
Printed by Tho: Brudenell, for John Bartlet, at the signe of the  
gilt Cup neere S. Austins Gate, 1647.

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X





TO MY MOST DEARLY  
Beloved, and much honoured Friends,  
(howsoever dignified or distinguished)  
the Inhabitants of *Plympton St. Mary*, the  
encrease of all saving grace and ever-  
lasting blisse.



OVE among the Ancients was  
poutrayed and shadowed out by,  
and under the image of a Woman  
cloathed in a green garment, having  
written in her forehead, *Procul &  
prope*, a farre off, and neer at hand,  
in her breast, *Mors & vita*, life and  
death; in the hemme of her garment, *Hyems & aestas*,  
winrer and summer; in her side, *Vulnus apertum*, an  
open wound, through which her heart within might  
be seen. My love to you (farre from me be all base  
flattery and self-commendation) hath been very ser-  
vent, *like the love of women*; green, and never wither-  
ing, alwayes fresh and flourishing; nor onely while I  
was present with you, but since I have been absente  
from you, the sense at left of my love hath been more  
abundant

abundant towards you: such hath been my love to you, that *you were in my heart to live and dye with you*: I could willingly in winter and summer, in all changes, have continued your servant, *as Jacob served Labans flock in the heat and in the cold*: My heart is open to you, as a Bridegrooms heart and house is open to receive the Bride; and had your former been like the last manifestations of your love towards me, I am assured all the proffers and perswasions of the world should never have drawne me from you. Great is the power and strength of affection, with which faithfull Ministers love the Lords people: as grace is more powerfull then nature, so is their love stronger then the love of nature: *Non minus vos diligo* (saith Ambrose) *quos genui ex Evangelio, quam si suscipissem conjugio*; *gratia quippe vehementior est ad diligendum quam natura*. I love you no lesse whom I have begotten by the Gospel, then if I had begotten you in matrimoniall conjunction; because grace hath more energy and vehemency in the way and work of love, then nature. And in my unfained love, and as a pledge and testimony of my never-dying love, I have sent you these papers, part of which is the last Legacy I had to bestow upon you at the time of my departure from you: It is very usefull for all Christians to renew the memory of the past labours of Gods Messengers.

Every good child desires a copy of his Fathers will, to see his Fathers love, to know his Fathers gift, to remember and observe his Fathers charge and counsell: Children within some few dayes after their Fathers death expect the receipt of their Parents Legacy and bequeath; and loving children are ever very glad to accept, and very carefull to keep their parents  
last

last gift, though of slender worth: the last words of Gods Ministers, our spirituall Parents, doe commonly (like the words of dying men) take the deepest impression in their hearers. True Christians think often, and put great price upon the last labours of Gods Ministers: I therefore here present unto you that which I published as my last ministeriall Will and Testament among you, with some part of my poore labours since bestowed on others, desiring you, like loving children, to accept it; like provident and carefull children, to make the humble, true and best use of it: A small gift well used, proves many times an instrument of great enrichment.

Though I cease to be your Minister, and am now no more your Instructor, yet I cannot cease to be your true, though weak and unworthy, perhaps despised, friend: and *as ointment and perfume* (according to Solomon) *rejoyce the heart*, so would I gladly by hearty counsell, distill on you the drops of some friendly, some Christian and spirituall sweetnesse to the rejoycing and revivement of your soules: and *as iron sharpeneth iron*, so am I willing by some words of admonition, exhortation and excitation, to sharpen and quicken your affections.

Let me therefore as a constant lover of your souls, and a carefull remembrancer of your welfare, entreat and perswade you all, First, to grow in the sight and sense of your sinne: Beware of hardnesse, keep your hearts soft and contrite, nourish and maintaine all tendernesse in your consciences: sense of misery sweetens mercy; the feeling of sinne breeds both the loathing and leaving of sinne; mans sight of his owne vilenesse, makes Christ very precious, and breeds a

low opinion of all worldly excellencies. The Hart feeling within him the operation of the serpents poyson, goes from the thornes and thickets, and passeth over the green & pleasant pastures, desires nothing but the fountain: sense of the venom of sin and uncleannesse, makes man go from the thorns and thickets of worldly cares and riches, and passe from the green meadows of carnall pleasures, the soule being restless untill it comes to Christ Jesus, the fountaine of all spirituall refreshments.

Secondly, take heed, deceive not your selves with shewes and shadows instead of substance, with a forme instead of the power of godlinesse: as the Poets fable it of *Ixion* embracing a cloud instead of *Juno*; or as mothers in haste sometimes catch at the swaddling cloaths, and leave the child behind them. It is very dangerous to stay and applaud our selves in the ceremony of Religion and godliness, not taking with us the Lord Jesus, as sometimes *Mary & Joseph went on with the multitude for company, and left Christ behind them*: all religious observations prove complemental, frivolous and fruitlesse, if in them we see not, taste not, receive not, enjoy not Christ: religious exercises are lost labours to the soule that gaines not the Lord Jesus.

Thirdly, be truly meek and humble, be emptied of all opinion of your own worth and wisdom; this will make you wise to salvation: He that is in the low pits and caves of the earth sees the stars in the firmament, when they who are on the tops of the mountains discern them not. He that is most humble sees most of heaven: *Bona est via humilitatis* (saith Bernard) *qua Veritas inquiritur, charitas acquiritur, & generationes sapientia percipiuntur*. God (saith he) is the way of humility

militie, whereby truth is searched out, charity is obtained, and the generations of wisdom are perceived. Humility exalteth; he that is most humble, is, and shall be most honourable. *Moses* was the meekest man on earth, and God made him the most honourable, calling him up unto himself in the Mount and making him the Leader of his people. *Gideon* was very little in his owne eyes, the least of his fathers house in his owne apprehension, and God incredulously exalted him, making him the deliverer of *Israel*. As mans pride is attended with infamy, so is mans meeknesse waited on with glory. *Via magnus esse? incipe ab imo:* Wilt thou be great? begin from below, saith the Father. As the roots of the tree descend, so the branches ascend: this makes the soule capable of grace, as the low grounds of water, and the broken earth of seed. God gives grace to the humble, as men pour liquor into an empty vessel. The Altar under the Law was hollow, to receive the fire, the wood and the sacrifice: the heart of man under the Gospel must be humble, empty of all spirituall pride and self conceit, to receive the fire of the spirit, and *Jesus Christ*, who offered himself a sacrifice for our sins: this keeps the soule free from many darts of satans casting, and snares of his spreading, as the low shrubs are free from many violent gusts and blasts of wind, which shake and rend the taller trees. I have read of one, who seeing in a vision many snares of the Devill spread upon earth, he sat downe and mourned, and said within himselfe, *Quis pertransiet ista?* who shall passe through these? whereunto he heard a voyce answering, *Humilis pertransiet*, Humility shall passe through them. The devil hath least power to fasten a temptation on him that is most humble: he that hath a gracious measure of meeknesse is neither affected with satans proffers, nor terrified with his threatnings: this makes  
man

man peaceable in conversing with his brethren, fruitfull in wel-doing, cheerfull in suffering, comfortable in every condition, constant in holy walking; this makes a man precious in the eyes of God, as a humble servant in the eyes of his Master. *Quia parvum est in reputatione propria, magnus est in reputatione divina*, saith Gregory: He that is little in his own account, is great in Gods esteem. This makes the way and work of man acceptable unto God, and also sweetens and increaseth mans communion with God. If ever therefore you intend to enjoy Gods glorious and blessed presence, labor for this humiliry & meeknesse.

Fourthly, be servent and unfained in your love to God, his truth, and his children: this will make your language very gracious. *Amantium mos est* (saith Chrysostome) *ut amorem suum silentio tegere nequeunt*: Lovers know not how to keep silence; lovers of God are very full of gracious expression: this will make you liberall, you shall give your selves to God and the service of his Saints: as the men of Macedonia did: this will make you patient in suffering, as Jacob in his service for Rachel: this will make you frequent the house of God with all alacrity, frequency and diligence, as children their fathers house and table: this will make you joyfull in hearing the word of God, as the Bride in hearing the voyce of the Bridegome: this will make you carefull, free and full in the observation of Gods statutes, as loving children in the observatiō of their fathers precepts: this will make you diligent and rich in all good works; the more man loveth God, the more he striveth in all wel-doing to glorifie God. Love, like fire, is not idle, but operative: *Amor Dei* (saith Gregory) *nunquam otiosus est*; *operatur enim, magna si est*; *si vero operari renuit, amor non est*: the love of God (saith he) is never idle; for if it is, it worketh great things; but if it refuse



17  
to work, it is not love. Love makes the yoke of God easie, and his work delightfull; it is only want of love that makes the commandement a burthen: *Tanto magis delectat opus bonum, quanto magis diligitur Deus summum & incommutabile bonum*, saith *Augustine*: A good worke so much the more delighteth, by how much the more God the chiefest and unchangeable good is loved.

Love among some of the Ancients was resembled to, and represented by the Sun: the Sun inlightens the world; the more love the more light. Knowledge and love, like the water and the ice, beget each other; man loves God by knowing, and knows God by loving. God dwels in love, and where God is there is light: that mans light is darknesse which is not attended with the love of God and his testimonies: the Sun makes the earth fertile; he that loves God cannot be barren, his love makes him fruitfull in all well-doing: the Sun is swift and constant in his motion; love makes man cheerfull, speedy, and unwearied in running the race which God hath set before him: the Sun is impassible, love is patient and invincible, it endureth all things; *no floods can drown it, no waters can quench it*. Want of love and affection is the maine cause of mans apostacy and back-sliding: the Sun casteth his beames upward and downward, to the East and to the West, to the North and to the South; Christian love causeth its beams to ascend to God above, and to descend to man beneath; to our friends on the right hand, to our enemies on the left hand; to them that are in the state of grace before us, to them that are in the state of corruption behinde us: love which is not in this sense universall, is corrupt and carnall. The Sun beginning to ascend in his circle, never goes back untill he comes to the highest degree thereof: true love abhors apostacy, ascends to more perfection, and ceaseth not untill, like *Eliab*

A

fiery

fiery chariot, it hath carried the soule to heaven: If ever you mean to see and enjoy the God of love, labour for this love.

Fifely, be very serious, studious, circumspect, and carefull in all your walkings; ponder the path of your feet, like carefull travellers; consider and weigh all your doings, let all your waves of the heart within, and work without, be ordered aright, according to the rule of Gods word; every motion of the soul is a step to life or a step to death; a step towards heaven or towards hell: Mans labour and service is temporall, his wages and recompence eternall; therefore as *Zeuxes*, that famous Limner, being demanded why he was so exact and serious, so long, so carefull and curious in his workmanship; answered, *Diu pingo, quia eternitati pingo*; I am long in painting, because I paint unto eternity. We all paint unto eternity; every one of our actions tends to an eternity of joyes or sorrows; all our temporall actions are as seeds of eternity sowne by us: a temporal seed an eternall harvest: we speak, we hear, we write, we read, we pray, we sing, we confer, we worke, we thinke unto eternity: how exact and serious should we be in our short walking, the end whereof is eternall! *Vigilanti cura* (saith *Gregory*) *per cuncta opera intentionibus sanctanda est, ut nihil temporale in his quæ agit appetat, sed totam se in soliditate eternitatis figat*: The intention is thorough all our works to be weighed with vigilant care, that in the things which it doth, it may desire nothing temporall, but wholly fasten it selfe on that which is eternal: he that walkes not circumspectly deprives himselfe of an eternity of felicity, and casts himselfe into an eternity of misery: better live strictly for a time, then live miserably for ever; yay, be assured that even for the present, there is more comfort in one dayes strict walking with God, then  
in



in a thousand dayes loose conversing with men. Did men know the peace, joy, sweetnesse, boldnesse, honour and triumph of holy walking, they would instantly and for ever abandon all dissolute living: heaven is the paradise of all joyes; he that in his holy walking commeth neereſt unto heaven, is doubtlesse of all men the most joyfull. O say not then, as a man of noble blood and acute wit, but prophane life, sometime did, when being demanded what he thought of the austere life of the godly, & licentious life of the wicked, answerd, *Cum i it is mallem vivere, cum illis mori mallem*; I had rather live with the latter, I had rather dye with the former. But as you desire to dye the death of the righteous, so be very solicitous and studious, very vigilant and industrious to live the life of the righteous: Never promise your selves a blessed death without a holy life.

Lastly, be stedfast in adhering to the truth: be not like children carried to and fro with every vaine perswasion; nor like ships without anchor, tossed up and down with the winde of every empty doctrine. But be constant in following the truth, as the Wisemen did the Star, untill you come home to Christ; and as the Israelites did the fiery Pillar, untill you come to the heavenly Canaan. *Buy the truth* (saith Solomon) *and sell it not*; you can never over-buy it whatsoever you give for it; you can never sufficiently sell it, if you have all the world in exchange for it. It is said of Caesar, *Major fuit cura Cesari libellorum quam purpura*; He had greater care of his books then of his royall robes; for swimming through the waters to escape his enemies, he carried his books in his hand above the waters, but lost his robe. What are *Cesars* books to Gods booke, and his learning to Gods truth; more then a glow-worme to the Sun? Be you therefore more carefull of the Gospel then of any earthly possession: though you be driven into the

deep waters of affliction, and there lose all your worldly fulnesse, yet hold fast the Gospell of Christ Jesus : you shall finde infinitely more worth and comfort in the Gospel, then in all the treasure of the world.

It is reported of *Alexander* the great, that he had alwayes *Homers* Iliads under his pillow, and preferred them above *Darius* his most precious and costly Chest : what are *Homers* Iliads to Christs Gospel ? or *Darius* Chest to the invaluable treasure which is in Christ ? Have therefore the book of God ever with you, when you lye down, when you rise up, when you walke abroad ; have it in your understandings, to know it ; in your imaginations, to thinke and meditate upon it ; in your memories, to remember it ; in your hearts to love it, to rejoyce and delight your selves in it ; to solace, refresh, and comfort your soules with it ; in your tongues, to speake of it, to edifie and strengthen one another by it ; give it preheminance above the choyssest worldly substance. The losse of all cannot make man miserable, as long as he sincerely and fully adheres unto, and enjoys the Gospel.

Make this therefore your constant and perpetuall light to guide you ; your heavenly Manna, to feed you ; your celestiall treasure, to enrich you ; your spirituall wel-spring, to refresh and fill you ; your firme and sure anchor, to sustain and stay you ; your holy and gracious School, to edifie you in the knowledge, faith, and love of Christ ; to ravish your soules with the apprehension of Christs beauties, to fill you more and more with Christs fulnesse, and prepare you a sweet and entire communion of everlasting continuance with the Lord Jesus : which he most unsaindly desireth ; who ever remaineth,

*Most intirely devoted to your spirituall service,*

ALEXANDER GROSSE.

A TABLE OF THE CHIEFE  
THINGS CONTAINED IN  
THIS TREATISE ON

COLOS. 2. 9, 10.

For in him dwelleth the fulnesse of the God-head bodily:  
And ye are compleat in him, which is the head of all principality and power.

CHAP. I.

**T**He transcendency of Christs fulnes above all created fulnes. fol. 1

CHAP. II.

Christs fulnesse a ground of debortation from humain inventions. 5

Doct. 1. Such is Christs fulnesse, that men ought not to joyne to him, other doctrines and observations to further their eternall happinesse.

Four grounds hereof.

P. 7, 8, 9

CHAP. III.

The folly of not cleaving to, and quieting and contenting our selves with Christ, but going aside to humain inventions.

P. 10

Five grounds hereof.

P. 11, 12

The vanity of humain doctrines displayed in 12 particulars. 13, 14

An admonition to wait on Christ, and receive all our direction from him.

15

CHAP. IIII.

Doct. 2. All divine and heavenly fulnesse is to be found in Christ Jesus. Three grounds hereof.

16, 18

CHAP. V.

The folly of neglecting Christ, and seeking fulnesse elswhere.

22

False seekers of fulnesse deceived.

23

1 Some leave Christ and seek fulnesse in the creatures.

ibid.

Mans folly in seeking fulnes in the creature opened in 6 particulars. 24

2 Some seek fulnesse in themselves.

26

2 Some

## THE TABLE.

Ignorance and unsensiblenesse of mans want of Christ the ground of this. 27

3 Some seek fulnesse in the naked use of the Ordinances, not labouring to see, taste and receive Christ in them. 28

4 Some seek fulnesse in humaine observations : their folly discovered ibid.

### CHAP. VI.

The folly of man in standing aloose off from Christ, and not coming fully home to Christ, in whom is all fulness manifested. 29

Four grounds bereof. 32,33,34

The folly of man in not coming unto Christ, illustrated. 35,36,37

### CHAP. VII.

The valuing and esteeming of Christ above all is pressed. 38

Christ to be valued above all, six wayes. 38,39,40

Four things in Christ to be highly prized. 42,43

### CHAP. VIII.

Perswasions to come to Christ, and get interest in Christ. 36

Three things perswading thereunto. 46,47,48

The manner of coming to Christ laid downe. 50,51

Helps disposing and fitting man to come to Christ. 52,53

### CHAP. IX.

The making use of Christ is taught. 54,55,56

### CHAP. X.

Full and constant acquiescence in Christ is perswaded. 57

Consolations flowing from the fulness of Christ. 58

### CHAP. XI.

Doct. 3. Christ is God and man in one person by an inseparable union. Two grounds bereof. 60,61,62

Mans honour and the exaltations of mans nature is opened. 63,64

Man is charged not to debase himselfe, but maintaine the honour to which Christ hath exalted him, with the manner how to doe it. 65

### CHAP. XII.

Mans choicest excellency consisteth in union with God. 66

The benefits thereof. 67,68

### CHAP. XIII.

Doct. 4. Christs perfection and fulness doth infinitely surpass the fulness of all creatures. Three grounds of this. 69,70,

Such as are filled with fulness of God, are filled with choicest fulness. 64

CHAP.

# THE TABLE.

3

## CHAP. XIII.

The superlative excellency of Christ above all creatures is declared.

Four excellencies in Christ, on which men must fasten the eyes of their faith. 73, 74, 75  
76, 77, 78, 79

## CHAP. XV.

The happy and blessed condition of them that are partakers of Christ is set forth. Illustrated in five particulars. 81, 82, 83, 84

Doct. 5. Christ dwelling in our flesh is true God: his names, attributes and works prove it: meditation whereof tends to admire, embrace, fear, exalt and stay on Christ. 86

## CHAP. XVI.

Doct. 6. Such alone are truly holy and gracious, are compleat and perfect in Christ Jesus. 88

Prophane men strangers to perfection. ibid.

Such alone as are gracious, partake of Christs fulnesse. 89

Doct. 7. There is a spirituall and heavenly perfection and fulnesse in Gods faithfull servants. ibid.

Severall sorts of fulnesse. 90

## CHAP. XVII.

Four grounds of the Saints fulnesse. 92

Two sorts of men strangers to Christ. 95, 96

## CHAP. XVIII.

Four marks or characters of spirituall and heavenly fulnesse. 97, 98, 99

An exhortation to spirituall and heavenly fulnesse. ibid.

Four meditations inducing thereto. 100, 101

The dolefulnesse and danger of neglecting Christ and the opportunity of Grace.

Doct. 1. The state of that person or people is very dolefull, which continueth barren under the plentiful & powerful means of salvation. 108

Doct. 2. It is very dangerous and fearfull for any people or person to neglect the means and times of grace which God doth offer them. 126

The Soules last Refuge, a Sermon on  
Revel. 22. 20.

Note. By how much the nearer communion we have now with  
Christ

Christ by grace and volinesse, by so much the more his second coming is desired by us. 136

Note. No man rightly desires Christs coming but he that hath assurance of the good and benefit of his comming. 137

Doct. It is the unsained desire of Gods faithfull servants to have the full fruition of Christ Jesus. 139

Note. Love and mercy are sweetly knit together in Christ Jesus. 148

Note. If Christ be not our Lord and Master first, he will never be our Saviour at last. ibid.

Saint Pauls Legacie, a Sermon on  
2 Cor. 13. 11.

Doct. 1. The Ministers long and frequent preaching must be attended with much perfection in the people. 154

Doct. 2. There is in all Gods faithfull Ministers a very fervent and unsained love to their bearers. 160

Note. The labours of Gods choicest Ministers are not everlasting but of a short continuance. 163

Doct. 3. The full and thorough conforming of our selves to the doctrine of Gods Messengers, ministers great joy and gladnesse though they depart from us. 164

Doct. 4. It is the duty, and must be the care of Gods children to strive to more spirituall perfection. 168

Doct. 5. Gods children ought to be very comfortable, though many changes and afflictions doe attend them. 170

Doct. 6. There must be unanimity and consent between Gods children in matters of Doctrine and Religion. 172

FINIS.



# CHRISTS FVLNESSE TRANSCENDENT.

COLOS. 2. 9, 10.

*For in him dwelleth the fulnesse of the God-head bodily,  
and yee are compleat in him who is head of all princi-  
pality and power.*

## CHAP. I.

*Shewing the transcendency of Christs fulnesse above all created fulnesse,  
and opening the scope of the words.*



**F**all Fulnesse, Divine and Heavenly Ful-  
nesse is the choicest: The nearer any crea-  
ture commeth unto God, and the more  
it doth participate of the fulnesse of God;  
the greater is the perfection, the more ex-  
cellent is the fulnesse thereof. There is a  
fulnesse of light in the Sun, a fulnesse of  
waters in the Sea, a fulnesse of strength in the Rocks, a fulnes  
of riches in the earth: \* The earth (saith the Psalmist) is full of  
thy riches, so is the great and wide sea, wherein are things creeping in-  
num: rable, both small and great Beasts: Yet of all this fulnesse in-  
comparison of their fulnesse who are filled with the fulnesse  
of Christ, may we say, as Gideon sometime said of the vintage

\* Psal. 104. 24

B

of



*b* Judges 8. 2.

*c* Eph. 4. 7.  
John 4. 33.  
John 1. 16.

Christ's fulnesse  
the ground of  
the Apostles  
dehortation  
from humane  
doctrine.

of *Abiezer*, *b* the gleanings of *Ephraim* are better then the *Vintage* of *Abiezer*; so the gleanings, the smallest gatherings of the fulnesse of Christ, are better, more excellent, more satisfactory, more permanent, then the full and greatest *Vintage* of the world: This is a fulnesse making like God, endearing to God, leading to heavenly and sweet communion with God; the least of Christ is better then the greatest abundance of the earth: There is fulnesse of wisdom and purity, a fulnesse of strength and sagacity in the Angels; there is a fulnesse of holinesse and righteousness in the Lords faithfull servants; yet is their fulnesse in respect of Christs fulnesse, as no fulnesse; as the fulnesse of the Star is as no fulnesse in respect of the fulnesse of the Sun; and the fulnesse of the Vessel as no fulnesse in comparison of the fulnesse of the Fountaine: Their fulnesse is a derivative, a borrowed fulnesse; it is in them by participation, as the Moon hath her light from the Sun, Rivers their waters from the Fountaine, and the eye her sight from the soule; but it is in Christ originally, naturally, and of himselfe: Their fulnesse is in them by measure according to the gift of God; in Christ it is *c infinite and above measure*. The Moon is full of light, but the Sun is more full; the Rivers be full of waters, but the Sea is more full; their fulnesse is not communicable to others, they cannot derive their graces to others; but Christ as a head and Fountain, imparts his fulnesse to others; and therefore the Apostle saith here of him, *In him dwelleth the fulnesse of the God-head bodily, and yee are compleat in him who is head of all principality and power*.

The Apostle having dehorted and diswaded from hearkning to, receiving and embracing the doctrines, traditions, devices and inventions of men, as from empty Lamps, wherein is no light to discover sin, to reveale God in Christ, to make man wise unto salvation; as from wodden swords fairly guilt and flourish over, but having no edge, no power to penetrate the heart, to hew downe sin, to cast downe the holds of ungodlinesse; as from broken Cisternes, wherein is no pure and living water to refresh the soule, to satisfie the thirst thereof; as from Chaffe, wherein is no nourishment to strengthen the inward man; and as from false phy-

licke



like, wherein is no vertue to heale the breaches of the soul, and to cure the wounds of the Conscience: Having dissuaded from this by an argument drawne from the vanity, emptinesse, idlenesse, unprofitablenesse and deceitfulnesse of such doctrines and observations, he here perswades by another argument drawn from the perfection and fulnesse of Christ: In Christ is the height of all perfection, such perfection that no more can be added to him; in him meets the fulnesse of all perfections; as of beames in one Sun, and lines in one Center, and Rivers in one Ocean. Whatsoever fulnesse or perfection can be mentioned, desired, imagined, it is to be found in him: It is absurd to run to a rotten Cisterne for water, having by us a full and living Fountaine; to goe to a Glow-worme for light, having the Sun to guide us: It is a great folly to have recourse to humane traditions, Philosophicall doctrines, vaine and empty ceremonies, having Christ, in whom dwelleth the fulnesse of the God-head bodily, and in whom we are compleat.

In the words we have a double plenitude or fulnesse: The first of *Christ*, ver. 9. The second of *his Members*, ver. 10. The first is originall, absolute, independent: The second, communicated, derivative and borrowed. The first is the Fountaine; the second the Streame: The first the root; the second the Branch: The first is of the Head, the second is of the Members: The first is like the fulnesse of the Sun, the second is like the fulnesse of the Stars: The first like the fulnesse of a King, the second like the fulnesse of a Subject: The former like the fulnesse of the Lord and Master of the house, the latter like the fulnesse of a Servant in the house: *For in Christ dwelleth all the fulnesse of the God-head bodily, and we are compleat in him who is head of all principallity and power.*

First, of the former of these, the plenitude and fulnesse of Christ; *for in him dwelleth the fulnesse of the God-head bodily.* In the words we have, First, a terme or note of coherence; For, which is a particle redditive, rendering the reason of the foregoing sentence, *Beware lest any man spoile you through Philosophy and vain deceit: Be not a scholler in their school, understand not, beleve not, adore not after their Doctrines, there is no*

A double Fulnesse.

Analysis

I.  
Terminus connectivus.

2.  
*Subiectum.*

3.  
*Actus.*

4.  
*Tantum.*

5.  
*Qualitas.*

*d Heb. 1. 4:*

6.  
*Modus.*

need of having recourse to them: You have all in Christ; For in him is the fulnesse of the God-head; all fulnesse appertaining to life and happinesse is to be found in Christ Jesus. Secondly, here is a subject, in him; in Christ, in his person as he is the Son of God by eternall generation, as he is God and Man in one person, as hee is Mediatour, a middle person betweene God and Man by divine ordination, by his Office of Mediation: In Christ is such perfection that there needs no addition. Thirdly, here is the Act, *Dwelleth*; an Act of duration, Christs humane Nature and his God-head are never seperated. Fourthly, here is the matter which is in Christ, and that is a fulnesse, a perfection, the highest perfection, the greatest fulnesse: The fulnesse of any thing is the excellency of the thing; fulnesse of corne in the eare, fulnesse of branches and fruit on the tree, fulnesse of children in the house, as of arrowes in a quiver, fulnesse of light in the Sun, fulnesse of precious substance in a pearl; is the excellency of the eare, the tree, the house, the Sun, the Pearle; divine and incomprehensible fulnesse is the excellency of Christ Jesus above others. Such is Christs fulnesse, that in comparison thereof the fulnesse of all creatures is but emptinesse. Fifthly, here is the quality or condition of Christs fulnesse, *The fulnesse of the God-head*; a fulnesse communicable to no creature: In Saints and Angels there is a finite fulnesse of divine qualities, in Christ there is the infinite fulnesse of the divine essence, a fulnesse by which he hath obtained a more excellent name then the Angels. He that partakes of God above others, is more excellent then others; the Lord Jesus is farre exalted above all creatures. Sixthly, here is the manner how this fulnesse dwelleth in Christ, *Bodily*; not seemingly, but really, truly and in deed; not figuratively and in shadow, as he dwelt in the Temple, but completely; not by power and efficacy, as he dwelleth in all creatures, nor by grace, as in the Saints, nor by glory, as in the blessed in heaven; but *Essentially, Substantially*, the humane nature being assumed into union with the person of the Word. Great is the difference between the dwelling of the God-head in Christ, and in his members: Such is the presence

sence of the fulnesse of the God-head in Christ, that he is abundantly able to fill all that come unto him.

CHAP. II.

*Declaring the vanity of joynng humane Observations to Christ Jesu.*

**B**UT first of the terme of connexion, the particle *For*, rendering the reason why we should abstaine from all forraigne and strange guides to direct us, from all the rotten pillars of humane inventions to support us, and from the broken Cisterne of all the traditions and observations of men to fill us, to perfect us, to promote the welfare of our soules; for, or because *in Christ there is all fulnesse*, and therefore no cause, no need of stepping out from Christ, of casting our eyes abroad on other lights, of joyning other things to Christ, of mixing and mingling other things with Christ. Whence we learne, that

*Such is Christs fulnesse, that men ought not to joyne to him other Doctrines and Observations to further their eternall happinesse.* Such is the fulnesse of the light of the Sun, that the traveller need not joyne a candle of his owne thereunto, to help him in his travell. Such was the fulnesse of light issuing from the fiery Pillar, that the Israelites needed not the light of any Lamp besides to guide them in their journeys to the Land of Canaan: Such a fiery Pillar, such a bright and shining Sun is Christ, that we need no other light to guide us in all our doings, in all our progresse to the heavenly Canaan, but onely Christ shining in the sacred Scriptures, and in the labours of his faithful Ministers: Therefore we are sent to him, as to the only Master, having both authority & wisdom to command and instruct us. This was commanded by the voice from Heaven, *Heare him*; as if the Lord had said, I will not that yee depend on any other, whether *Moses* or *Elias*, but on Christ. *Moses* and *Elias* vanished, *Christ* remained; the Ceremonies of the Law were abolished, the predictions of the Prophets fulfilled, Christ alone remaineth, and him we must heare; as a Scholler his Teacher, receiving all instruction

**I.**  
*Terminus connexionis.*

*Doctr.*

*e Mat. 23. 9.*  
*10.*  
*f Mat. 17. 5.*

g Deut. 18. 15  
18, 19.

b Heb. 9.

i 3 Epist. Joh.  
ver. 10.

k Gal. 1 8.

from him ; as a Servant his Lord, yeelding full and constant obedience to him : Him we must heare in his Word, as a King in his Proclamation ; in his Ministers, as a King in his Embassadors, as a Bride-groome in his Friends : Him we must heare in his precepts obeying him, in his Promises believing him, in his judgements fearing him, in his mercies drawing nigh unto him, and rejoycing in him, every way quieting and contenting our selves with him : And for this cause he is stiled our Prophet, a Prophet *like unto Moses* ; in nature and office, being a Man and a Mediatour, as *Moses* was, though more excellent, and in a more singular sort ; *Moses* as a Servant, Christ as a *h Son and Lord of his Church* ; a Prophet revealing the counsell of his Father concerning our redemption, a Prophet giving power to his Word to work for our conversion : As he called *Lazarus* by his voice, and raised him by his power ; so he calleth us by his Word, and converteth and raiseth us by his grace. And as the eyes of Israel were on the fiery Pillar to guide them, and as that moved they moved ; so must our eyes be on Christ, conforming our motion according to Christs prescription : All other Doctrines are excluded, we are denied to hearken to them, to embrace or entertaine them. *1 If there come any unto you, and bring not this Doctrine, the doctrine of Christ, but his owne doctrine, receive him not to house, have no acquaintance with him, give him no audience, shew him no countenance, neither bid him God speed, salute him not, afford him no speech, wish him no successe, shut your ears at him, withdraw your selves from him : Though we, or an Angel from heaven, saith Saint Paul, whosoever he be, be he never so famous for his learning, or renowned for his sanctity ; if he speak or live in externall appearance as an Angell ; yet if he preach another Gospell, another Doctrine, than that which we have preached unto you, let him be accursed ; let him be vile and execrable in your eye, odious and abominable in your apprehension. Look to Christ, cleave to Christ, turne not aside from him, look for no other Instructor to make thee wise unto salvation : Look (saith *Corydoliome*) for no other Master ; thou hast the words of God, no man can so teach thee. And, I (saith*

our

our Saviour of himselfe) am the Way, the Truth, and the Life : Ambulare vis ? (saith Augustine of Christ) ego sum via : Falli non vis ? ego sum veritas : Mori non vis ? ego sum vita. Wilt thou walk ? I am the Way : Wilt thou not be deceived ? I am the Truth : Wilt thou not dye ? I am the Life. So that in Christ there is such fulnesse, that we have no cause of going to others, to joyn other doctrines & observations to Christ Jesus.

In regard of the perfection of Christ ; It pleased God that in him should all fulnesse dwell ; fulnesse of wisdom to direct, fulnesse of power to defend, fulnesse of worth to satisfie Gods justice, to merit mans salvation ; fulnesse of righteousness to justifie, fulnesse of holinesse to sanctifie, fulnesse of mercy to pardon, fulnesse of sufficiency to satisfie : He is stiled a Rock for his strength to support us ; a Counsellour for his wisdom to guide us ; a Fountaine opened for his readinesse and preparednesse to wash away our uncleannesse ; a Tree of Life bearing twelve sorts of fruit every moneth, for the plenty and perpetuity of joy and gladnesse, and other fruits of the Spirit, which he ministers to true beleivers : To a River of living water, cleer as Chry'stall, for that ineffable purity, perfection, comfort and satisfaction which Christ ministreth to the soules of his children . To a precious Pearle for his worth ; to a Store-house for his fulness of all spirituall treasure. O the happinesse of the soule that enjoyes Christ ! he that hath the Lord Jesus need not look elsewhere for any perfections : Having Christ we have all, saith Ambrose : He may say as Jacob did, I have enough : The <sup>m</sup> woman, the Spouse of Christ, is described, cloathed with the Sun, and a Crowne of twelve Stars upon her head ; the righteousness of Christ cloathing her as the Sunne, and his doctrine guiding her as the light of twelve Stars ; and in him are <sup>n</sup> bidden all the treasures of wisdom. Surely the man never knew, never saw, never apprehended Christs fulnesse, that dotes on forraigne doctrines, that admires humane inventions.

In regard of the vanity of all humane Doctrines and Observations : They are a <sup>o</sup> vaine vision, a vision composed of vaine and foolish things ; they are an empty Lamp, wherein is no light, they discover not the sin of mans heart, they doe not

*Note expectare alium magistrum, nemo te potest sic docere, Chrysost.*

Four grounds of this truth.

1.  
1 Col. 1. 19.

m Rev. 12. 1.

n Col. 2. 3.

2.  
o Ezek. 13. 7.  
Lam. 2 14.

p 2 Tim. 3. 7.

q Rom. 7. 9.

r Job 13. 5.

s Isa. 30. 2.

t Jer. 2. 8.

v Judges 9. 9.

not reveale God in Christ, they shine not into the heart, they make not wise unto salvation, they are a Schoole wherein men are ever learning, and yet never come to the knowledge of the truth: He that is most devoted to humane observations, is commonly most ignorant of the mystery of godlinesse: As long as Saint Paul was a Scholler in this Schoole, he remained ignorant of his owne estate, he still beheld himself in a false glasse: *¶ I was alive* (saith Paul) *once without the Law*: He knowes little of the Law of God, that makes mens traditions a law to direct him in the service of God; no light discloseth the Heavens, but that which shineth from Heaven, no Doctrine streweth forth God and the way to heaven, but onely that which God himselfe hath given: Of all other Doctrines we may say as Job did of his friends, *¶ They are Physicians of no value*, they neither discover nor cure the disease of the soul: And as sometime the Lord said of the Egyptians, *¶ The Egyptians shall help in vaine and to no purpose; their strength is to sit still*; so may we of all humane and carnall doctrines, they help in vaine and to no purpose, they can doe nothing by way of mortification to sinne, by way of corroboration against Satans temptations, by way of pacification in quieting the conscience: In such cases their strength is to sit still, they doe not profit the receivers of them. It is but the sowing of chaffe that brings forth no fruit, or seeding on husks that ministers no strength; a labour which doth not *¶ profit*. He that looks beyond or beside Christ for light to direct him his labour is altogether unprofitable.

In regard of the foolishnesse of man to step aside from Christ, and cleave to humane observations: Every man reputes it a foolish thing for a man that hath a full fountaine, to seek water out of an empty pit; for him that hath the Sun shining upon him, to light a candle to guide him: It was great folly in the men of Sechem to refuse *¶ the Vine, the Olive and the Fig-tree*, and choose the Bramble; to leave the sons of Jerubbaal, and choose Abimelech to raigne over them. What is Christ but a living Fountaine, a bright and shining Sun, a Vine, an Olive, a Fig-tree, full of all light, replenished with the greatest fulnesse of all divine and heavenly fruit? And what

are

are humane doctrines and observations, but an empty pit, a very snuffe that gives no light, a barren Bramble that beares no fruit? Man never more manifestly his foolishnesse, then in leaving the Lord Jesus. *W* *Hath any Nation* (saith the Lord) *changed their gods, which are yet no gods? But my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horrible afraid, be ye very desolate, saith the Lord; for my people have committed two great evils; they have forsaken me, the Fountaine of living waters, and hewed them out cisterns, broken cisternes that can hold no water.* Who is the Fountaine of living waters but God and his Christ? What are the broken cisternes but humane inventions, which have no water of life in them? Who is censured in the Parable as a foole, but he that left the Rock and built upon the Sand? Who is the Rock but Christ? What is the Sand but the vaine and idle observations of men? And who so foolish as he that leaves the former, and builds his faith and salvation upon the latter? He is certainly, in Gods account, a man of no understanding that leaves Christ, in whom are hidden all the treasures of true wisdom.

In regard of perill: It is very dangerous to leave Christ and adhere to rotten doctrines and empty devices: It is dangerous to the Sheep to leave the Shepherd, and apply himselfe to the Wolfe: to the sick to leave the wise and faithfull Physician, and put himselfe into his hands who is both ignorant and deceitfull. What are the Teachers of corrupt doctrine, but *Wolves in Sheeps cloathing*, and *ys* false Physicians *who heale the disease of the daughter of Gods people deceitfully*: The men of Israel exposed themselves to great danger when they left David their true King, and *followed Sheba that blew the Trumpet of Rebellion.*

The man that leaves Christ, and followes them that blow the Trumpet of vaine and idle, carnall and unsound doctrine, exposeth his soule to the danger of infection, seduction and utter ruine. Unsound Doctrines are instruments of great prejudice to their receivers, the bait by which Satan, like a Fowler, allures them; the snare in which, like a Hunter, he entangles and takes them: The Prince of darknesse hath no

C

fuch

*W* *Jer. 2. 13.*  
13.

4.

*x* *Mat 7. 15.*  
*y* *Jer. 6. 14.*

*z* *1 Sam. 10. 1*

*Omne quod non  
edificat audi-  
entes in pecu-  
lum vocatur  
audientum, le-  
ra.*



a 1 Kings 13.  
8, 19.

b King 22. 22

such agents as deceitfull Teachers; he doth more advance his Kingdome, and bring greater ruine to the soules of the people by bad seeds-men, then by the men of any one calling besides them: A lying speech out of the mouth of an <sup>a</sup> old Prophet, prevails and drawes to disobedience more then a Kings perswasion: Satan ordinarily works the greatest mischief by being a <sup>b</sup> lying spirit in the mouth of some Prophet. The state of mans soule is very dangerous that sticks not close to Christ Jesus.

### CHAP. III.

*Disclosing the folly of not cleaving to, and contenting our selves with Christ, but going aside to vaine inventions.*

c 1 Sam. 15.  
11, 12.

d Iohn 5. 43.

THIS discovers the vanity of their minds, the folly of their hearts, the perill of their soules, who cleave not to Christ, who rest not, quiet not, content not themselves in Christ and his fulnesse; but step out, goe aside, turne away from Christ to vaine Doctrines, humane devices and carnall observations; like the two <sup>c</sup> hundred men of Jerusalem, that turned aside from David, and went after Absolom: As they went in the simplicity of their hearts; so these in the folly of their soules: As they knew not any thing, so these know not any thing truly and savingly of God, of Christ, of the deceit of Satan, of the danger of their estate and doing: As they took unto themselves Achitophel, a Counsellour of David; so these take unto themselves some Teacher, some Minister, who by calling is one of Gods Counsellours, one that should plead Gods cause, and open Gods counsell: And as their conspiracy was strong against David, so is these mens conspiracy strong against God, against his truth, against the good of their owne soules. He that cleaves to corrupt Doctrine, conspires against Christ and his owne salvation: And whence is it, that falshood is more welcome then truth; a man that comes in his <sup>d</sup> owne name, more acceptable then he that



that comes in Gods name, but, first, from the dominion and fulneſſe of corruption? A deformed face pleaſeth it ſelfe in a deceitfull glaſſe; the malefactor rejoyceth to heare of a corrupt Judge; ſome diſeaſed ſtomacks deſire to feed on aſhes; a rotten heart and a rotten doctrine are very ſuitable. *Abab* having <sup>e</sup> ſold himſelfe to commit wickedneſſe, was very attentive to the falſe Prophets: Men (ſaith our Saviour) <sup>f</sup> love darkneſſe rather then light, becauſe their deeds are evil. He that doth evil hateth the light, neither cometh he to the light, leſt his deeds ſhould be reprov'd: *Job* ſaith of Theeves, <sup>g</sup> The morning is to them as the ſhadow of death; if one know them, they are in the terrors of the ſhadow of death. To men that rob God by their impieties, the morning, the truth which ſhineth forth like the <sup>h</sup> Morning Star, is as the ſhadow of death; if one know them, if the Miniſter detect and lay open their ſin, their prophane and evil eſtate, it is a great terror to them, it troubles them, as the ſtar did <sup>i</sup> Herod and the men of Jeruſalem. Man can never take pleaſure in that fulneſſe of light which ſhineth from Chriſt Jeſus, untill he hath emptied himſelfe of the fulneſſe of his corruptions. Secondly, from the want of love to the truth: The woman that wants love to her husband, readily prostitutes her ſelfe to ſtrangers: The ſoule that loves not Chriſt and his truth, doth eaſily open it ſelfe to corrupt and deceitfull doctrines; becauſe they <sup>k</sup> received not the love of the truth that they might be ſaved; for this cauſe, ſaith the Apoſtle, God ſhall ſend them ſtrong deluſions, that they ſhould beleve a lye. Corrupt and carnall doctrine is very welcome where the love of the truth is wanting; he that receives not the truth into his affection, as well as into his judgement, will ſoon be drawne from it. Under the Law it was uſuall for a man that married a <sup>l</sup> woman, if he loved her not, to give her a bill of divorce-ment, and ſend her out of his houſe: It is common with men under the Goſpell, who, in regard of externall covenant and profeſſion, are married to the truth; yet afterwards through the want of love, they give the truth a bill of divorce, and become ſtrangers to it: It is love to the truth that cauſeth man to continue conſtant with it: <sup>m</sup> Love it, and you ſhall never depart from it: Thirdly, from a deſire of no

Five grounds hereof.

1.

<sup>e</sup> 1 Kings 22.

<sup>f</sup> Ioh. 3. 19, 20

<sup>g</sup> Iob 24. 17.

<sup>h</sup> 2 Pet. 1. 19.

<sup>i</sup> Matth. 2. 3.

2.

<sup>k</sup> 1 Theſ. 2. 9, 10.

<sup>l</sup> Deut. 24. 1.

<sup>m</sup> Cant. 8. 6, 7

3.

2 Tim. 4.3.

Isa. 30.10.

1 Cor. 2.3.

1 Numb. 11.5

4.

Eph. 4.21.

Rev. 17.

Isa. 53.2.

velty : Men naturally desire new things ; as they desire new fashions of apparell for their bodies, so new doctrines for their soules. The eye is little affected with the Sun, because it shineth every day ; it much admires a blazing star, because but seldome seene : Things of greatest worth, because common, are little esteemed ; vaine and empty things, because new, are much regarded. Saint Paul tels Timothy that the time will come when men will not endure sound doctrine, but after their owne lusts shall they heape unto themselves Teachers, having itching eares. Men having the itch, delight in scraping ; men overspread with the loathsome scab of uncleane lusts, desire to be soothed, daubed, flatter'd in their sins, and to have their eares tickled & pleased with some new and strange things, with smooth things and deceits, with the enticing words of mens wisdom : The Israelites loved Manna, and lusted after the Onions of Egypt. Men of corrupt hearts, after a while, loath the pure and plaine preaching of Christ, and fall a lusting after Philosophicall, superstitious and vaine doctrines : No man so desires change of new and strange doctrines, as he that meanes not to change his conversation : were the hearts of men truly changed, the true and common doctrine of Christ would be very pleasant, the soule would never grow weary of it. Fourthly, from their estrangement from Christ, they discern not Christs beauties, they taste not Christs sweetness, they feele not Christs goodnesse ; there is no suitable-nesse between Christ and their hearts ; they have not learned Christ as the truth is in him ; they have not learned the wisdom of Christ to be guided by him, the authoricy of Christ to subiect themselves unto him, the beauties of Christ to admire him, the love of Christ to delight themselves in him, the death of Christ to mortifie their lusts, the resurrection of Christ quickning them to a new life, the power of Christ to depend upon him, the holinesse of Christ to imitate him, the insufficiency of Christ to content themselves with him. Christ is to them a bidden Manna whom they taste not : they see nothing in him for which they should desire him. It is recorded of Aesop, coming to help the King of Egypt in his distresse, that, *Ob corpus incultum, & vestis vilis atem venit in con-*  
*temptum*

temptum ejus genis hominibus, qui sperant se visuros Spartanum regem talem, qualis esset rex Persarum, corpore decentissime ornatum: for the unhandsonnesse of his body, and basenesse of his garment, he was had in contempt among the men of that Nation; who hoped to have seen a *Spartan King*, such as the King of the Persians, most comely adorned in his body: So Christ comming to help us in our distresse, for the want of externall pomp in his Ordinances, and worldly glory in his Ministers and Members, and the splendor of humane eloquence in his doctrines is despised by the men, who frame and forme unto themselves a Christ like to one of the mighty Monarchs of the earth. He that discernes not the spirituall beauty of Christ in his doctrine, doth easily degenerate to humane superstition. Fifthly, from the disagreement between them and Christs doctrine: There is no proportion, no likeness, no answerableness between their hearts and this doctrine; they are darknesse, and this is light; they are carnall and this is spirituall; they are from beneath, and this is from above; their wayes are contrary to it, their hearts are full of enmity against it, they hate it as *Abah* hated *Micaiah*, because he never prophesied good to him. Such is the brightnesse, the holinesse, the power of it, that they cannot endure it; they are loath to be searched, to have their sin discovered, as *Rabel* when she sate upon her Idol, unwilling to be reproved: to have their lusts mortified, as *David* was to have *Abolom* gently with the young men. The rough handling of prophane mens vices, makes them weary of Gods Ordinances, and moves them to seeke out some more gentle and easie doctrines.

But, Brethren, as *Solomon* sometime of *Laughter*, It is mad; and of *Mirth*, What doth it? so let me say to you of this rotten, deceitfull and pleasant doctrine, It is mad, the words of wisdom and sobernesse are not in it; and of all humane observations and Philosophicall dictates in the Scoole of Christ; What doe they? Why surely they doe *not discover sin*; they search as *Laban* did, not as the Master in *Jonah* did; they are but a key of straw, they open not the door of the heart, they

C 3

leave

5.

1 Kings 22.  
8.

2 Sam. 18.3

The vaniey of  
humain doctrine  
displayed.

1.

x lfa. 8.10.

2. leave man ignorant of God and himselfe. No doctrine can shew us God, but that which is from God. Secondly, they humble not the soule: As Zebah and Zalmunna said of Jether, *y* Judg. 8. 21. *Such as the man is, such is his strength*; so, such as the doctrine is, such is its strength. The Devill regarded not the sons of *z* Afts 19. 15. *Seeva's adoration*, his holds are never cast downe by a humane doctrine. Thirdly, they nourish not: The *a* Prodigall was like to starve before he returned to his Fathers house. He that feeds on the husks of forraigne and strange doctrines, will starve his soule, if he returne not to God his fathers house, where is heavenly bread enough: Man may feed on these plentifully, and yet like Pharaohs leane *b* line after their eating up the fat, be as leane as ever. Fourthly, they pacifie not; like *c* Job 16. 3. *Jobs friends, they are miserable comforters*; they *d* comfort in vain. The *e* woman in the Gospell spent all upon the Physicians, and yet could not be cured untill she came to Christ; there is no cure for wounded consciences, unlesse they come to Christ Jesus. Fifthly, *f* they deceive, as the Serpent deceived our first Parents; and as *g* Rabseca would have deceived Ezekias Sub-jectis. Sixthly, they allure and draw to sin, as the *h* barlot allured the young man. Seventhly, they impoverish the soule, as by meanes of a whorish woman, a man is brought to a morsell of bread. Eighthly, they captivate and bring the soule into bondage, make man the servant of men, the servant of corruption; as Delila by her singing caused Sampson to sleep, and cut off his locks. Ninthly, they adulterate the true Doctrine of Gods Ministers; as tares corrupt the wheat, and as a litile leaven doth season the whole lump. Tenthly, they derogate from the dignity and honour of Christ. Eleventhly, they deny Christs authority, by making men our Lords and Masters. Twelfthly, they deny Christs wisdom, by setting up other rules to direct us, as if Christ had not wisdom enough to guide us. O then, bold fast that forme of doctrine which Christ hath taught you, walk in that light which he hath set up to conduct you; and beware of making the doctrines of men the rule of faith or life; feed not on them lest they poyson you; build not upon them, lest they sink under you; leane not on them, lest they pierce you; walk not after them, lest they
- y* Judg. 8. 21.  
*z* Afts 19. 15.  
*a* Luke 15.  
*b* Gen. 41.  
*c* Job 16. 3.  
*d* Zach. 10. 2.  
*e* Mark 5. 29.  
*f* 2 Cor. 11. 3.  
*g* 2 Kings 18.  
*h* Prov. 7.

they deceive you ; but take all your direction from Christ Jesus, in whom is all fulnesse.

This must teach us to suffer our selves in all things to be guided by Christ, to wait upon him, to take all our direction from him. As *Moses* received the whole pattern of the Tabernacle from the Lord, and accordingly framed it ; so let us receive the whole patterne of our faith and life from Christ, and accordingly beleewe and walk, repent and obey. Let us wait upon him, and receive our commission from him, as *Abimeas* sometime waited upon *Joab*, and ran when he bid him. Let us feel Christ in his fulnesse shining into our hearts as the Sunne in the fulnesse of his strength shineth into the ayre, filling us with such divine and heavenly light, that we may see our owne vilenesse, as a man in a glasse beholds his spots ; that we may discerne the things that differ, as in the day men discerne colours ; that we may be humbled in the apprehension of our owne unworthinesse, as *Paul* fell unto the ground when the light shined about him ; that we may know and feel the vanity and emptinesse of the creature, as the children of the Nobles knew the emptinesse of the pits, when they came and found no water in them ; as *Ja-  
cob* knew the vanity of *Laban*, having changed his wages ten times ; that we may see the necessity we have of Christ, as the Elders of *Gilead* saw the need they had of *Jephtha*, and the *Gi-  
bonites* their need of *Joshua* ; that we may behold God in Christ as a Father regenerating us, as a King of mercy pardoning us, as a gracious friend comming neere unto us, bestowing all heavenly gifts upon us, enriching us with all blessings in Christ Jesus ; that we may have a cleere apprehension of Christs beauties, and be thereby drawne to value him above all treasures, to love him above all friends, to honour him above all Commanders, to desire him above all riches ; to place our selves in him, as in the Paradise of all our comforts, to stay upon him in all distresses, to intend him in all our undertakings, to meditate upon him at all seasons, receiving daily more and more of the fulnesse of his grace, that at length we may reigne with him in the fulnesse of his glory.

2.

An Admoniti-  
on to wait on  
Christ, and re-  
ceive all direc-  
tion from  
him.

2 Sam. 18.

Jer. 14. 4.

## CHAP. IV.

*Setting forth the beauty of all divine and heavenly fulnesse in Christ.*

*Subiectum.*

*¶ In corpore  
Christi seu in  
Templq.*

*Doctr.*

*l Col. 1.19.*

*m Eph. 1.23.*

*n Iohn 1.16.*

*o Col. 2.3.*

*p Rev. 22.1.*

*q Rev. 19.16.*

**T**He second thing in these words is the *Subiect*, in which all fulnesse dwelleth; and that is, *in him*; in Christ, in the person of Christ, as God and man in one person, in the humane nature assumed into the unity of the second person in the body of Christ, as in a <sup>k</sup> Temple, saith *Augustine*: *Corpus Christi verè est Templum, in ipsa enim voluit habitare corporaliter tota plenitudo deitatis*, saith *Cyrill*. The body of Christ is truly a Temple, for in it would all the fulnesse of the God-head dwell bodily. From whence we learne that

*All divine and heavenly fulnesse is to be found in Christ Jesus*: all the fulnesse of the Land of Egypt was to be found with *Joseph*: All the fulnesse of God, of grace, of peace, of glory, is found with Christ: *It is pleased God* (saith Saint Paul) *that in him should all fulnesse dwell*: the fulnesse of wisdom, righteousness, holiness, and of all good things have their abode and dwelling in Christ; in him they are found in their compleat perfection, and Christ is said to <sup>m</sup> fill all in all. The Sun filleth all the Stars with light, the Sea filleth all the Rivers with waters; Christ filleth all the creatures with a naturall fulnesse, Christ filleth all the children of God with a spirituall and heavenly fulnesse, and of his fulnesse they are said to <sup>n</sup> receive, as streames from the Fountaine, branches from the root, and members from the head, *Grace for Grace*; the grace of the New Testament for the grace of the Old, permanent for shadowish grace, or rather grace upon grace, one grace of the Spirit after another, the Spirit of Christ daily pouring a new encrease of grace upon us. Such is Christs fulnesse, that he more and more filleth the soules of his servants; and this fulnesse of Christ is sometimes expressed by likening Christ to a Store-house, wherein is all treasure, in <sup>o</sup> whom are hid all the treasures of wisdom; to a <sup>p</sup> Tree, on which growes all variety and fulnesse of fruit; to a <sup>q</sup> King, for



for the fulnesse of his Majesty, glory, dignity, excellency. All creatures are but beggars in comparison of Christ Jesus, to a man that keeps open house for his fulnesse, freeness, readinesse to communicate to hungry soules; *⁊* *Hor.* saith the Lord by the Prophet, *every one that thirsteth, come see to the waters, and he that hath no money, come, buy and eat; yea come, buy wine and milk, without money, and without price:* Sometimes to a Fountaine in whom is all plenty of water: Sometimes to the *⁊* *Rose of Sharon,* and the *Lilly of the Vallies,* for the surpassing beauty and transcendent excellency of graces in himselfe, and for the sweet and plentifull, pleasant and delightful communication of himselfe to the soules of his people. Sometime to the *Apple-tree among the trees of the Wood,* for his dignity, worth and excellency above other persons; as the Apple-tree excels the trees of the Forrest in comfortablenesse of shadow, sweetnesse of smell, pleasantnesse and plenty of fruit; and the Spouse describing the height, fulnesse and perfection of the excellencies of Christ her Bridegroom, saith of him, that he is *⁊* *white and ruddy, the fairest of ten thousand; White,* for his innocency in himselfe, for his victory, peace, joy and comfort in his God, and for his administration of grace and mercy to penitent and beleiving sinners: And *Ruddy,* for the imputation of our sin unto him, for his sufferings, and for his justice to punish his enemies: And the *fairest of ten thousand,* for his beauty, majesty, authority, worth and fulnesse, surpassing all Men and Angels. The Lord Jesus is exceeding glorious in the eyes of his unfained friends and lovers; he is indeed beautifull onely in their eyes who love him. The more man loves him, the more cleer and comfortable is his apprehension of that fulnesse which is in him. This perfection and fulnesse of Christ was shadowed in the high Priest, being washed with *⁊* *water, and annointed with holy oyle,* signifying Christs sanctity, and his unction with the oyle of gladnesse above his fellowes: The high Priest having his loynes *⁊* *covered with cleane linnen,* his *body glorious apparell,* and a *holy Crowne upon his head,* signifying the cloathing of Christs humanity with true holinesse, the adorning of it with perfect righteousness, and the crowning thereof with

*⁊* *Isa. 55.1.*

*⁊* *Cant. 2.1.*

*⁊* *Cant. 5.10.*

*⁊* *Exod. 29.7.*

*⁊* *Exod. 28.1.*

D

Majesty

x John 1.14.

y Gen. 39. 6.

Verse 38:

Three  
grounds of  
Christs fulnes

I.

*2. Multi nō sūt  
filii Dei, sed non  
talis hōc filius  
est; hic enim &  
verus & pro-  
prius filius est,  
origine non adop-  
tione, veritate  
non nuncupati-  
one.*

Majesty, as King of his chosen. This was likewise figured by the Temple, that was a stately and glorious edifice, full of light; in it was the Arke, there God appeared, and filled it with his glory: so is the fabrick of Christs humane nature, immaculate and spotlesse, full of heavenly knowledge, the full treasure of true wisdom, grace and knowledge being hid in him, the God head personally there *dwelling*, and filling him with all *grace and glory*. This was also signified in *Joseph*: *Joseph* was a beautifull person; *Christ* is fairer then the Sons of men. There was none like *Joseph* in understanding and wisdom, in whom the Spirit of God was, as in him: there is none comparable to *Christ* in wisdom; Men and Angels are his Schollers. *Joseph* was set over the whole land in generall, over the Kings house in speciall: *Christ* is Lord of the whole earth, but chiefly over Gods Church. *Joseph* had the custody of the Kings garner, and therewith *fed all Egypt* and other Nations: *Christ* hath all the fulnesse of God and therewith feedeth Jew and Gentile, the beleevors of all Nations; and such fulnesse of *Christ* was requisite.

In regard of the dignity of his person: As the second person he was the Son of God by eternall generation; as Man, he was the Sonne of God by grace of hypostaticall union. *Christ* is nearer unto God then Saints or Angels; and by how much he commeth nearer to God then all creatures, by so much he participates more of Gods fulnesse. *Christ* is the Son of God after a more high and eminent way then others; he is the Son of God by eternall generation; others are the Sons of God by regeneration: *Christ* is the Son of God by naturall generation, we are the Sons of God by voluntary dispensation: *Christ* is the Son of God begotten of the essence of the Father, very God of very God; we are the sons of God begotten not of his essence, but by the operation of his Spirit: *Christ* is the proper and onely begotten Son of the Father; we are the adopted Sonnes of God, not borne Sons by nature, but made sons by grace. Many of us, saith *Hilary*, are Sons of God, but this Son is not such: for this Son is a true and proper Son, by originall, not by adoption; by truth, not by nuncupation; by birth, not by creati-

on;



on ; and who doth inherit his Fathers fulnesse, but the Son, the beloved Son, the onely begotten Son, the Son of the Fathers delights ? *Thou art my Son* (saith God the Father unto Christ) *this day have I begotten thee*, there is his eternall generation ; *Aske of me and I shall give thee the Heavens for thine Inheritance, and the utmost parts of the earth for thy possession* ; there is the fulnesse of the gift communicated to him. Joseph gave portions to all his brethren, but to Benjamin a portion five times as good as what he gave the residue : God gives blessed and liberall portions to all his adopted Sons, but Christs portion doth far excell them ; their receivings are from and through him ; he is the <sup>a</sup> *Heire of all*, more excellent then the Angels, having obtained a more <sup>a</sup> *excellent name then they* ; as the name of a Son is more excellent then the name of a Servant, and the name of a King more excellent then the name of a Subject. Christ is both Son and King, farre above Men and Angels in all divine fulnesse, <sup>b</sup> *being the brightnesse of his Fathers glory*, and expresse image of his Fathers person, upholding all things by the Word of his power, having by himselfe purged our sins, and sate downe at the right hand of Majesty on high.

<sup>a</sup> Heb. 1. 4.

<sup>a</sup> Heb. 1. 4.

<sup>b</sup> Heb. 1. 3.

2.

In regard of divine Ordination : God hath appointed to convey all fulnesse of grace by Christ unto his chosen ; God hath ordained to convey all fulnesse of light to the ayre by the Sun, and therefore hath put a great fulnesse of light into the Sun ; all fulnesse of nourishment to the branches by the roots, and therefore hath put a fulnesse of juyce into the roots : In like sort he hath appointed to communicate all gracious and heavenly fulnesse to the souls of men by Christ ; he hath given him to be the <sup>c</sup> *head over all things to the Church* : The head is above the members, rules the members, and communicates sense and motion to the members ; Christ hath preheminance above all the members of his Church, rules and guides them, communicates spirituall sense and motion to them, and the Father (saith Saint John) *hath* <sup>d</sup> *committed all things to the Son* ; the judgement of administration and government of all things, the judgement of ruling and guiding his chosen, in absolv<sup>ing</sup> their sins, in inspiring all

<sup>c</sup> Eph. 1. 22.

<sup>d</sup> John 5. 30.

e Heb. 3. 6.  
1 Cor. 1. 30.

his graces into them, that he may live in them, and they in him, preserving them safe to life eternall. God hath made him the great and high Steward, and the Church his house, to whom Christ, like a Steward, or rather Son, dispenseth all the fulnesse which his Father hath committed unto him, being e faithfull as a Son over his house. And as God dispenseth all fulnesse by him; so, of necessity all fulnesse must be placed in him; according to that of *Ambrose*, *Christus omnibus omnia factus est*, Christ is made all things to all men.

3.

1.

f John 5. 26.

g John 11. 44.

h John 1. 9.

i Revel. 3. 7.

In regard of Christ's Office and undertaking in the behalfe of Gods Church and chosen: an undertaking so difficult, that without the fulnesse of God it cannot be accomplished: For first, such is the disease and malady of the soules of men that without the fulnesse of the God-head Christ cannot cure them; they are so dead in sin, that without an Almighty power he cannot raise them: Were he not the Lord of life, he could not quicken them; had he not f life in himselfe originally, absolutely, infinitely, he could not minister life unto them. Christ shewes no lesse power in raising the soules of men, then he did in raising the body of e *Lazarus*. Such is their blindness, that were not Christ the true h light that cometh from above, he could never shine into their hearts; had he not the treasures of all wiſdome, he could never make them wise unto salvation; had he not the i keys of *David*, which open and no man shutteth, he could never open the eyes of their understanding. Such is the obstinacy and hardness of their hearts, that the hammer of the Word without the almighty hand of God, can never break nor bruise them. Such is the distance and difference between God and the soules of men, that were not Christ a person of infinite worth, he could never make any satisfaction, never work a reconciliation. No hand can cure mans miseries, but that which hath an infinite fulnesse.

2.

Secondly, such is the opposition made by Satan against this office and undertaking of Christ, that without the fulnesse of the God-head, there could be no conquest: He is a Lyon so strong, and so greedily set upon his prey, that were

not

not Christ a Shepherd infinitely strong, he could not deliver the soules of men, as *David*<sup>k</sup> delivered the sheep from the Lyon: He is a man of <sup>l</sup> war so potent and policick, and so fortifying his holds in the hearts of men, that were not the power of Christ almighty, he could never vanquish and cast him out. Liberty from satans bondage and temptations comes altogether from Christs fulnesse.

Thirdly, such is the profundity and depth of the mystery of godlinesse, that, had not Christ a spirituall and heavenly fulnesse, were he not in the <sup>m</sup> *bosome of the Father*, and knew all things, he could never *shew* us the Father, he could never <sup>n</sup> *open the Book sealed with seven Seales*, which no creature can open; he could never open our hearts, and fill us who are <sup>o</sup> *darknesse*, with a marvellous light; the enlightning of mans understanding is an almighty work; he can be no lesse then God, that gives us the spirit of wisdom and revelation to know God, and the riches of his goodness towards the Saints.

Fourthly, such are the afflictions of Christs members, Satan doth so besiege and assault them, as sometimes the *Ameritish* Princes did the <sup>p</sup> *Gibeonites*, that, were not Christ filled with the fulnesse of all power, he could never give them deliverance. Freedom commeth to Gods children from the assaults of their enemies, onely by the mighty power of Christ Jesus: he is the Ark that keeps them from drowning in the deluge of affliction; it is he that walks with them, and keeps them that the *fiery furnace of trouble* doth not burne and consume them; as he sometime <sup>q</sup> *walked with the three children* and preserved them.

Fifthly, such is the perfection that God requires in his people, that, were not the fulnesse of the God-head in Christ, he could not *cloath* them with righteousness; he could not *purge* out their corruptions, as *Jordan* purged *Naaman*; he could not <sup>r</sup> *present them without spot and blemish* in Gods presence. It is the mighty power of Christ that prepares and keeps Gods children unto salvation. And thus you see the necessity and verity of the being of all divine and heavenly fulnesse in Christ Jesus.

<sup>k</sup> 1 Sam. 17.

<sup>l</sup> 24.  
<sup>m</sup> Luke 11.21.

3.

<sup>n</sup> John 1.18.

<sup>n</sup> Revel. 5.8.

<sup>o</sup> Ephes. 5.8.

<sup>p</sup> Josh. 10.6.

<sup>q</sup> Dan. 3.

<sup>r</sup> Ephes. 5.16.

## CHAP. V.

*Setting forth the folly of neglecting Christ, and seeking Fulnesse elsewhere.*

*Use.*

*Judges 9. 9.*

*John 5. 40.*

*Eph. 4. 12.*

*Psal. 45. 10.*

**T**HIS discovers the folly of such as neglect Christ, leave Christ, step out, and goe aside from Christ, and seek for fulnesse elsewhere. These are like the men of *Seebem* in *Joban's* Parable, leaving the *Vine*, the *Olive* and the *Fig-tree*, addressing themselves unto the *Bramble*, and hiding themselves under the shadow thereof. All that is without and beside Christ, is but a *Bramble* in comparison of Christ, ministering no safety, no defence, no sure and comfortable shadow of refreshment to them that have recourse unto it. It is our greatest foolishnesse to leave the Lord Jesus, to seek out other props, and pillars to support us; an evill very common and incident to the soules of men, an evill of which our Saviour doth complaine, *Ye will not come to me, that ye might have life*; ye will not come to me, ye will not beleieve in me, ye will not love and embrace me, ye will not rest and relye on me, ye will not subject your selves to me, ye will not solace and delight your selves in me, ye will not quiet and content your selves with me, ye will not come to me, as Schollers to their Teacher, to be taught of me, to learne me, as the truth is in me; ye will not come to me, as sick men to their Physitian, to be healed and cured by me, as they that sit in darknesse come to the light, to be ruled and guided by me, who am the true light; ye will not come to me, as the poor to the rich, to be fed and cloathed by me; as the thirsty to the Fountaine, to be refreshed and filled by me; as the servant to his Lord, to feare and serve me, to honour and exalt me; ye will not thus come to me. There is in the soules of men a very strong and wonderfull backwardnesse to come to the Lord Jesus, to come fully and freely off from the creature unto Christ, as the wife commeth off from her owne people and her Father house, to live and abide with her husband, to set her love on him, to quiet her selfe with

with him. There is againe in the soules of men, a very strong and marvellous pronenesse to decline to goe from Christ to earthly vanities.

Some leave Christ, and seek for fulnesse in the outward and common creatures; but the fulnesse of God is not in them, but in Christ: the creature is full of vanity, Christ alone is the Subject of all sufficiency; without Christ the whole creation is but an empty vessell, as *Job* sometime said of wisdom, *Where shall Wisdom be found, and where is the place of understanding? Man knoweth not the price thereof, neither is it found in the Land of the living: The Depth saith, It is not in me; and the Sea saith, It is not with me:* So may we say of fulnesse, Where shall fulnesse be found? and where is the place of al-sufficiency? Man knoweth not the price thereof, neither is it found in the land of the living: Honours and high places, fleshly delights and carnall pleasures say, It is not in us: riches, strength, beauty, art, wit, say, It is not with us. Man is exceedingly deceived that leaves the Lord Jesus, and seeks for fulnesse in the creatures: For

First, the creature without Christ is an empty thing, a Lamp without Oyle, a bone without marrow: The house without the Husband, seems empty to the Wife; the Throne without the King, appears empty to the Subject; without the Lord Jesus the soule meets with emptinesse in the greatest worldly fulnesse; it is Christ that *filleth all in all*. He puts a fulnesse into all the things of his servants; a fulnesse into their possessions, that they rest contented; a fulnesse into their low estates, that they rejoyce in it; a fulnesse into their cup, whereby their thirst is quenched; a fulnesse into their bread, whereby their hunger is removed; a fulnesse into their dinner of green herbes, satiating them as a stalled Oxe; a fulnesse into all his Ordinances, making them instruments to fill the soules of his servants with all saving graces. It is not the abundance of the creature, but Christ Jesus that ministers the fulnesse; Christ is the marrow and fatnesse of the feast; with Christ there is satisfaction in the slenderest portion, without Christ there is nothing but emptinesse in the greatest fulnesse; without him man can never

have

Four seekers  
of fulnesse de-  
ceived.

x Job 28.15.

I.  
Folly of seek-  
ing fulnesse in  
the creature.  
1 Emptinesse.

y Eph. 1.3.

z Hag. 1.6.

a lsa 56.11.  
b Eccles. 5.10.

have <sup>a</sup> enough. He that doth not gaine Christ, earnes nought; he that drinks not of this Fountaine, <sup>b</sup> encreaseth his thirst by drinking.

2.  
Feeblenesse.  
c 1 King. 13.4.  
1sa. 30.7.

Secondly, the creature without Christ, is a feeble and weak thing, as a tree without roots, like *Jeroboams withered c arme*. Without Christ the strength thereof is *to sit still*, like *Pharaohs Chariots*, when the *wheels* were smitten off, it cannot carry us out of the waters of distresse, it can doe nothing. *Gebeai* with his Masters staffe, could bring <sup>d</sup> no life nor heat into the child, untill his Master came; the creature can doe nothing for us, if it be not attended with Christs power and presence.

3.  
Troublesom-  
nesse.

Thirdly, the creature without Christ is troublesome; a bed of Thornes, and not of Downe; a tempestuous sea, and not calm waters; bread of sorrows & not of peace; poyson, and not pleasant wine: *Aurum amplius cruciat apud quem lar- ius fuerit; aurum amanti nihil de possessione sua permittit*, saith *Augustine*, Gold torments him most that hath most; it suffers him to enjoy nothing of his possession, who pursues it with an inordinate affection. Sooner or later the creature is possessed with much torment, if we enjoy not Christ in and with it; as the possession, so the trouble encreaseth, if we have not Christ to sanctifie it; like the waters of *Marah* without the tree, they that possesse them cannot drinke a comfortable draught of them.

4.  
Inbondage-  
ment.  
e Iudges 7. 5.

f Math. 8.8.

Fourthly, the creature without Christ inbondageth, usurps authority over the soule, causeth it to bow downe, as *Gideons* Souldiers to the waters, takes away all the liberty thereof, *in*trals it to the world, and subjecteth it to the command thereof, as the Souldiers to the command of the Centurion. Men that will not serve the Lord Jesus become slaves to the creatures; God makes them shamefully to serve the creature, who will not joyfully serve Christ their Lord and Master. Mans deniall of obedience unto Christ, gives the creature dominion over him; the creature is ever that mans <sup>g</sup> master who will not be Christs servant. As the Lord threatned the children of *Israel*, saying, <sup>h</sup> *Be cause thou servest not the Lord thy God with joyfulness, and with gladness of heart for*

g Math. 6.24.  
h Deut. 28.47



the abundance of all things, therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakednesse, and in the want of all things; and he shall put a yoke of iron upon thy necke, untill he hath destroyed thee. Thus man that will not serve the Lord with joy and gladnesse, with sincerity and singlenesse, the Lord gives him over to serve the creature with hunger and thirst, with tormenting care and distraction, with much grieve and labour, in great straights in the midit of his sufficiency, the creature putting an iron yoke upon his neck, making him such a wretched slave to to the world, <sup>1</sup> that he hath no power to eat of what he doth possess: *Qui pecunia servit, & presentibus compendibus constringitur, & futuris paratur*, saith Chrysostome. He that serves mony, is bound with present, and prepared for future fetters so chained that he cannot come to God; so bowed downe, that he cannot look up to God; God is not in all his thoughts, he is altogether a stranger to him.

Eccles. 6. 1, 2

Fifthly, the creature is transient, a servant that changes many Masters, it ebbs and flowes like the Sea, waxeth and waneth like the Moon: There is stedfastnesse in Christ, <sup>2</sup> he is the same yesterday, to day, and for ever: there is mutability in the creature, constant onely in alteration; this goes and comes like the Souldiers at the command of the Centurion; like *Jonah's* Gourd, that <sup>1</sup> came up over *Jonah* to be a shadow over his head, to deliver him from his grieve; and *Jonah* was exceeding glad: But when the morning arose, a Worme smote the Gourd that it withered, and the Wind and Sunne did beat on *Jonah's* head, that he fainted: The creature, like a gourd, is to day a shadow to us, and we much rejoyce in it, to morrow it is withered, and we have much discomfort: The joy of the creature doth usually turne to sorrow, it ministers more grieve in the losing then ever it gave joy in the possessing; and hereupon Solomon dissuades man from the creature; <sup>3</sup> Labour not (saith he) to be rich, cease from thine owne wisdom; wilt thou set thine eyes on that which is naught? for riches make themselves wings, they flye away as an Eagle towards Heaven.

5.  
Transitory.  
† Heb. 13. 8.

† Jonah 4. 8.

3 Prov. 23. 4.

Sixthly, the creature is very fraudulent; Laban changed *Jacobs* wages ten times; many are their changes who serve the

6.  
Deceitfulnesse

E

creatures.



Psal. 107. 26

creatures: The Psalmist saith of them that <sup>n</sup> goe downe to the Sea in Ships, and doe businesse: in great waters; They mount up to the Heavens, they goe downe againe to the depths, their soule is melted because of trouble: The like we may say of them that goe down to the creature, and seek for great things, and doe great businesse in the sea of this world, They mount up in honour, in wealth, in favour, and they go downe againe in poverty, disgrace, contempt and hatred, and their soul doth even melt with trouble; never man trusted the creature, but was deceived by it, his soule smarted for it; when the promises thereof are greatest, the deceit thereof is most dangerous: as *Trojanus* sometimes stiled flattering speech *Melleum laqueum*, a honey snare; such a snare are the honey-sweet promises of the creature; this like a *Delilah*, sings us asleep, makes us secure, shaves off our locks, robs us of our spirituall strength, and delivers us into Satans bondage. When *Abjolom* feasted *Amnon* and *Ammons* heart was merry with wine, then *Abjoloms* servants fel on *Amnon* and murdered him: when the world feasteth man, and the heart of man is merry with the worlds wine, drunken with the fulnesse of the world, then honours, riches, pleasures, the worlds servants, fall on man, betray man, and murder: the soule of man, frustrate the expectation of man, prove a deceitfull Bow, and a sandy foundation unto man, and the folly of man is made manifest in seeking fulnesse in the creatures, wherein, without Christ Jesus, the soule of man meets with nothing but emptinesse, weaknes, bondage, changes, and deceitfulnesse; all is vaine without Christ, a thing of naught, a very nullity, a *non-ens*, like *Jobs* friends, <sup>o</sup> *Physicians of no value*; they cannot cure us, help us, ease us, fill us, they can doe nothing for us.

Job 13. 5

2.

Folly of seeking  
fulnesse in  
our selves.

Some seek for fulnesse in themselves, they please themselves with themselves, they goe not out of themselves, they look not beyond or above themselves for any thing to fill them, to enrich them, to make them happy; they suppose they have water enough in their own Well, treasure enough in the store-house of their own souls. *Goliath* supposed he had fulnesse enough of strength in his own arme, in his own weapon, & looked out for no other fulnesse to assist him in the conflict.

conflict

flit with *David*. Vaine man, corrupt man, supposeth he hath  
 fulnesse enough in himselfe, fulnesse enough of wisdom to  
 guide him, of liberty to convert himselfe, of power to van-  
 quish the adversaries of his soule, of righteoulnesse to iusti-  
 fie himselfe in the sight of God, of merit to procure saluati-  
 on at the hands of God, and therefore he goes not out of  
 himselfe, he addressees not himselfe to Christ, he seeks not to  
 be filled with the fulnesse of Christ; they *trust in themselves*  
*that they are righteous*; they look for no righteousness but  
 their owne; for no garment to cloath them, but that which  
 growes at home, is spun and woven at home in the house of  
 their owne flesh; for no Well to refresh them or wash them,  
 but what they dig out of their owne earth; for no armour  
 to defend them, but that which is framed and made at home  
 of their owne mettall; they are *rich and full, and want nothing*,  
 in their owne opinion; they are *wise in their owne eye*, and  
*lean to their owne understanding*, and trust not to the Lord,  
 look not unto him, regard not to be filled with his know-  
 ledge, with his power, with his goodnesse: he that hath  
 highest thoughts of his owne fulnesse doth ever least re-  
 gard the fulnesse of Christ; he is ready to say to Christ,  
 tendering to him his fulnesse, as *Esau* did to *Jacob* sending  
 him a present, *I have enough, my brother, keep that thou hast unto*  
*thy self*. It is wonderfull to consider how mens ignorance and  
 unsensiblenesse of their owne wants doth cause them to un-  
 dervalue the fulnesse of Christ. O how little doe they who  
 have high thoughts of their owne fulnesse discern or taste  
 of Christs fulnesse! And what is man without Christ, that  
 he should seek for fulnesse in himselfe? but *an empty house*  
 wherein *dwelleth no good*; a dead man, in whom is no life; a blind  
 man, in whose soule is no light; a loathsome *leper* in whom  
 is no beauty; as the world without the Sun, the flock with-  
 out a Shepherd, the members without a head, the *rush with-*  
*out mire*, and the flag without without water, as sometime  
*Job* spake; as the field of the sloathfull without a diligent  
 hand to dresse it is overgrown with thorns and nettles, so and  
 such is the soul of man without Christ. Did man see his own  
 emptinesse and vilenesse without Christ, he would never be  
 at rest till he were filled with Christs fulnes.

q Luke 18.9.

q Rev. 3.17.

r Prov. 3.5.

s Gen. 33.9.

r Rom. 7.18.  
Ephes. 2.2.

Some

Folly of seeking fulnesse in naked use of Ordinances.

v 2 Chron. 16

w Jer. 7. 4.

x Iudg. 17. 13

y 2 King. 4. 30

4.  
Folly of seeking fulnesse in humaine inventions.

z Levit. 10. 2.  
Jer. 2. 12. Jer.  
23. 18. Gen.  
11.

Some seek for fulnesse in the naked presence and bare use of Gods Ordinances, never labouring to see Christ, to taste Christ in them, to receive Christ and his fulnesse through them, to be brought to the enjoyment of Christ by them: *Aa* promised himselfe a fulnesse of health from the *Physicians*; he looked not beyond and through them to the Lord; *he sought not to the Lord, but to the Physicians*: Gods Ordinances are the Physick, his Ministers the Phisitians: Some seek to them, stay in them, promise themselves fulnesse of health from them, they seek not, they come not home to the Lord by them, they partake not of Christ and his fulnesse in them. The Jewes *w* promised themselves fulnesse of defence, safety, victory, salvation from the naked presence of the Temple, without amendment of their doings, without obedience to the God that dwelled in the Temple. *Mica* perswaded himself of the fulnesse of all *blessing*, because he had a *Levite* to his Priest, though he still retained his Idoll, and learned not of his Priest how to serve that God aright, from whom cometh all blessing. How many men doe turne the meanes of salvation into the meanes of destruction, not learning God in them, not being led home to God by them. Questionlesse mans use of Gods ordinances is fruitlesse, untill in them he both see and enjoy Christ and his fulnesse: As therefore the Shunamitish woman thought it not enough that *Gebazi* was sent with his Masters staffe, but *y* laid bold upon the Prophet, and would not goe till he himselfe went with her: so think it not enough that ye have Christs servant and Christs staffe, Christs Minister and Christs Word; but lay hold of Christ, cleave to Christ, and carry Christ with you: You come to the Ministry to little purpose, if you carry not home with you Christ Jesus, if you be not filled with his fulnesse.

Some seek for fulnesse in humane observations, in serving God after their owne fancies, or the doctrines of men *z* in offering sacrifice with *strange fire*, in a false worship, in a devised Religion; these seek fulnesse of water in a broken Cistern, for fulnesse of light in an empty Lamp, for fulnesse of bread in a heap of chaffe, for fulnesse of figs upon a thistle; these, like them that builded *Babel*, build to their own confusion:

tion these are like men running from the Sun, & seeking light in a Glow-worme; like the Prodigall that ran from his Fathers house where was all fulnesse of bread, and sought his meat among the Swine; to whom I may say, as sometimes the Angel did to the woman, *Why seek ye the living among the dead?* So why seek ye life, salvation, spirituall fulnesse, among dead, vaine and empty ceremonies? the diseased woman sought in vaine for health, among the Phylitians untill she came to Christ; and man seeks in vaine for fulnesse untill he comes to the Lord Jesus: Therefore as Peter sometime said to Christ, *Lord, whither shall we goe? thou hast the words of eternall life:* So, Brethren, let me say to you; Brethren, whither will ye goe? on what rock will you build? what guide will you follow? what friend will you choose? what treasure will you seek? Christ and none else hath the Fountaine of all fulnesse: O therefore leave all and come unto him, that he may fill you with his grace first, and with his glory last.

a Luke 15.

b Luke 24.5.

c Mark 5.

d Iohn 6.68.

## CHAP. VI.

*Discovering the folly of not comming fully home to Christ, in whom is all fulnesse.*

THIS layeth open the folly of such as stand aloofe off from Christ, continue strangers, and come not fully home to Christ, in whom all fulnesse is to be found, and by whom the Lord hath ordained to minister all fulnesse to the soules of men, and without whom there is an utter emptinesse of grace in them: yet as sometime Jephtha his brethren rejected him, though the Lord had appointed no other to deliver them; in like sort many refuse Christ, keep a great distance from Christ; they will not come unto him, receive him, lay hold on him, though the Lord hath appointed no other helper, no other deliverer, *given no other name whereby they may be saved.* It is usuall with men to put the lowest price on that which God hath ordained to be the meanes of

e Iudges 11.2

f Acts 4.12.

g John 1. 11.

their greatest good. Men are commonly very evill choosers, very unhappy refusers in matters concerning their everlasting happinesse. Christ, saith the Evangelist, *came among his owne, and his owne received him not*: He came among his own by incarnation, taking our nature upon him, appearing in the forme of a servant, but they refused his service; he came in the ministry of the Gospell as an Embassadour, publishing the tidings of salvation, but they stopt their eares, and would not hearken to him; as a glorious and a shining Sun, but they shut their eyes and would not behold him; he came as a Physician to heale them, but they regarded not his medicine; he came as a Shepherd to gather them home into his Fathers fold, but they would not be gathered by him; he came as a full and living fountain to fill them, but they would neither draw nor drink of the wells of salvation which he opened to them; they received him not by knowledge as their counsellour to instruct them, by faith as their garment of righteousness to cloath and cover them, as their rock to support them; by love as their Bridegroom to marry their souls unto him, by fear as their Prince to subject their selves unto him. Christs blessed, free and gracious tender of eternal happinesse is very slenderly esteemed, very ungratefully refused by many persons: ordinarily nothing is more unwelcome then that which most concerns mans salvation. *h O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, How often,* saith Christ, *would I have gathered thee together, even as a hen gathers her chickens under her wings, and ye would not?* Christ, like a Hen to her chickens, shewed his love to them, his care for them, his willingness to gather them home unto himself his readinesse to hide and protect them under the wings of his power, his grace and fulnesse, from the Devill and other instruments of cruelty, which like Kites in the aire, sought to make a prey of them; but they would not, they would not come unto him, they would not beleve in him, they would not embrace and receive him. The souls of men are great enemies to their own happines, very prophainly refusing Christs choicest mercies, highly valuing the emptinesse of the world, basely prizing Christs fulnesse: so that as sometime *Diogenes*

taxed

h Mat. 23. 37.

taxed the folly of the men of his time, *quod res pretiosas minimo emerent, venderentque vilissimas plurimo; statuum tribus nummum milibus emunt, quum farine chœnix duobus æreis veniret*: because they would buy precious things cheap, and sell base things at a deare rate; because they valued a statue at three thousand pieces, and sold a measure of corn for two farthings, though the life of man had no need of a statue, but could not live without corn: Thus may we justly tax the folly of men for undervaluing Christ, the most precious of all things; for overvaluing the world, which is but *dung* and *droffe* in comparison of Christ; selling their liberty, peace, quiet, even their very souls for the world; unwilling to depart with any thing for the enjoyment of Christ, when yet the world is but even a dumb statue, a dead idol which can doe little or nothing for them, and Christ is the true *Manna*, the *bread of life* come down from heaven, giving life to all that beleevingly come unto him; without whom men have no life of God within the; for *he that hath the son hath life, he that hath not the son hath not life*.

And whence is it that men are so backward to come to Christ, to entertain Christ, to receive of Christs fulnesse, to eat of his bread, & drink of his wine which he hath mingled, to partake of all the good things which God the Father hath given him to communicate and bestow upon the souls of men; but first, from their ignorance of Christ; the world doth not know Christ. As the blind man doth not know the Sun, though it shine upon him; no more doth the carnall and worldly man know Christ, though he shine upon him in the Gospel: for *the light shineth in the darknesse, and the darknesse comprehendeth it not*: such is mans ignorace, that as the light shining in *Goshen*, did not pierce the darknesse where the Egyptians sat; no more doth the light of the Gospell penetrate their souls, but they sit in darknes and the shadow of death; at the noon day of the Gospel they are in the midnight of ignorace: to such our Saviour saith, *ye neither know me nor my father*; they know not the beauties of Christ, they see no comelines in him for which they should desire him: he is no more to them than another beloved: they know not the power of Christ in softning their hearts, as the ground knows the power of the dew in supplying it; in

i Phil. 3. 8.

& John 6. 1.

1 John 5. 12.

Four grounds  
of this  
m Prov. 9.

Ignorance.  
n John 1. 10.

o John 1. 5.

p Exod. 10.

q Isa. 59. 10.

r John 8. 19.  
Isa. 53. 2.



1 Rom. 6. 6.

2 Sam. 6. 11.

3 Sam. 1. 16

4 Ioh. 5. 4, 5.

5 Gen. 21.

2.

Unsentiblenes

in quickning their soules, as *Lazarus* knew the power of Christ in raising his body; in restoring them to spirituall liberty, as *Peter* knew the power of the Angel in smiting off the fetters, in setting him free from *Herods* prison: They knew not the death of Christ, as the members know the death of the head, and the branches the death of the root, in withering and dying with it; they doe not so know his death, that their *old man is crucified with him*, that the body of sin is destroyed, and they no more serve sin: They know not the resurrection of Christ, comming forth of the grave of their sinne, as the dead knew the resurrection of Christ, their bodies comming out of the grave with him: They know not the gracious presence and inhabitation of Christ in their soules, as *Obed-Edom* knew the presence and dwelling of the Arke in his house, causing all that be bad to *represse*, making their soules flourish in all saving graces: They know not the love of Christ, as the Bride in the Bride-chamber knowes the love of the Bridegroom, as the guests in the Banqueting house know the love of the Master of the Feast, as *David* knew the love of *Jonathan*; Christ is not like *Jonathan* to *David*, very pleasant unto their soules; his love is not to their sense and feeling wonderfull, passing the love of women; they know not Christ in his Gospell, as a friend in his letters, as a King in his Embassadors of peace; as a Musician in his musicall instruments, making a joyfull sound in their ears; as the lame man knew the Angel in *Bethesda* healing their diseases: They know not Christis fulnesse as the seeing eye knowes the fulnesse of light in the Sun, as the thirsty palate knowes the fulnesse of water in the Fountaine; and because they doe not know him, they regard not to come unto him. Ignorance is a great impediment of comming to Christ Jesus. *Hagar* came not unto the Well, untill her eyes were opened to see the Well: No man embraceth Christ, untill his understanding is enlighbened to see and discern Christ aright. Men through Ignorance have very dishonourable opinions of Christ, remaine great strangers to Christ, and are very injurious against Christ.

Unsentiblenesse of the want of Christ: It was a law of

Plato



Plato that no man should draw water out of his neighbours Well, untill he had digged to the Potters-earth in his owne court : It is a law in nature, Man never cometh unto Christ, never endeavors to partake of his fulnesse, untill he hath tried, and knows his owne emptines, untill he discernes his want Christ. The <sup>1</sup> Gibeonites sent not to Josua until they saw themselves besieged by the Amoritisb Princes. The Elders of Gilead hated Jepiba, and expelled him out of their Fathers house, came no more unto him until they were in distresse, saw their want of him, plainly perceiving that none else could helpe them. Mans opinion of his own fulnes makes him undervalue the fulnes of Christ. Christ is never pretious in the eyes of man untill man feel his want of him : As man is more or lesse sensible of his want of Christ, so he is more or lesse industrious in approaching unto Christ. The <sup>2</sup> full stomach regards not the hony combe: The full soule <sup>a</sup> loatheth Christ, who is sweeter then the hony or the hony combe. Christ is ever most precious with the soule that knowes its owne emptinesse.

Unwillingnesse to be at the cost of comming to Christ : though Christ proffer himselfe freely, yet man must be at some cost, or he cannot come to Christ, he cannot enjoy Christ. <sup>b</sup> Jacob cannot come to Bethel unlessse he put away his Idols. Moses cannot come nigh the burning Bush, unlessse he put off his shoes from his feet. Man cannot come nigh unto God and Christ, unlessse he purge his heart, and cleanse his hands. The Merchant in the Parable sold <sup>c</sup> all that he had to buy the precious Pearle, to make that his owne. Man that will come to Christ, and make Christ his, must sell all that is his own : Man must first come out of himselfe, before he can come to Christ. If <sup>d</sup> any man (saith Christ) will come after me, let him deny himselfe and take up his crosse daily and follow me : He that will come to Christ, must deny his owne wisdom, and be as a <sup>e</sup> foole in his owne apprehension ; he must deny his owne fulnesse, and be as an empty house in his own sence and feeling ; he must deny his owne righteousness, and be as a naked man in his owne understanding ; he must deny his own reputation in the eyes of men, and be contented to have his

y Joh. 10. 6.

Judges 11.

z Prov. 27. 7.

a Iohn. 9. 41.

Matth. 9.

Revel. 3. 17.

3.  
Unwillingnes

b Gen. 35. 2.

Exod. 3. 5.

James 4. 8.

c Mat. 13. 44.

d Luke 9. 23.

e 1 Cor. 3. 18.

Rom. 7. 18.

f Luke 6. 22.

2 Sam 6. 22.

g Mat. 19. 21.

h Iohn 12. 43.

4.  
Subjection  
under the  
creature.

i Exod. 14. 3.

k Iosua 10.

name <sup>f</sup> cast out as abominable, and to be accounted *more vile*, as David for dancing before the Arke: he must be willing to be in the world as nothing, who will have Christ and his fulnesse to be all in all unto him: Men are loth to be at this cost, and therefore come not to Christ. The young man that came to Christ, hearing he must sell all, and follow him, *went away sorrowfull*: He that carries the love of the world in his heart, will faint by the way, and never come to Christ. The over-valuing of the world, makes the doctrine of the Gospel a sorrowfull doctrine, and mans endeavour to come to Christ, unfruitfull. Many <sup>h</sup> among the chiefe Rulers believed on Christ, made some steps towards him, but because of the Pharisees they did not confesse him; they came not boldly, freely, and fully home to Christ, lest they should be put out of the Synagogue. He that cannot esteeme all as nothing for Christ, as dung and drosse in comparifon of Christ, will never really and in deed come to Christ: He is but like a man that cheapes and bayes not, because he will not give the price.

Subjection under the creature: They are under the power and command of the creature; this is fastned on them as Bird-lime on the wings of the Bird, that they cannot mount up to Christ; they are intangled in this, as the feet in snares and fetters, that they cannot move nor come to Christ. As Pharaoh said of the children of Israel, They are intangled in the Land, the Wildernesse hath shut them in; so may we say of many men, They are intangled in the creature, the world hath shut them in, so shut them up, that they cannot come to Christ; it hath so shut up their understanding, that they cannot discern Christ; their wills, that they cannot imbrace Christ; their imaginations, that they cannot meditate upon Christ; and their affections, that they cannot feare, trust, love, nor rejoyce in Christ. As the <sup>k</sup> five Kings were bid in a cave, and Josua rowled great stones upon the mouth of the cave, and set men by it to keepe them, that they might not come forth: so worldly men are shut up in the cave of the world, and hardnesse of heart, like a great stone, is rowled upon them, honours, riches, pleasures, like so many keepers, doe so beset them, that they cannot come forth; they

are

are held and kept under the creature as a slave under his Master, as an adulterer under the harlot, as *Isaac* under his burthens; the worlds employments keepe them under as *Pharaohs* Task-masters the Israelites: These, like *Delilah*, shave off their locks, and make them weak, that, like *Samson*, they cannot go forth, they cannot come to Christ: This withheld the Guests in the Parable from coming to the marriage feast of the Kings son: this made the Pharisees despise Christs doctrine: this frustrates all holy instruction and graicous perswasion, as the thornes make the sowing of the seed unfruitfull: this extinguisheth the love of Christ, as a strange lover in the bosome of the wife, puts out the love she should have to her husband. The soule which is not divorced from the world, cannot marry Christ. Christ is never precious in mans apprehension, as long as the world seemes glorious to him. *Cui Christ us incipit dulcescere, necesse est amarescere mundum*, saith Bernard: as we begin to relish sweetnesse in Christ, so the world begins to be bitter to us; the more sweetnesse we taste in the one, the more bitterness we taste in the other: If the world be as a pleasant feast, Christ is but as an empty dish. And these are maine grounds of mans neglecting Christ, standing aloofe off from Christ, and refusing to come freely and fully home to Christ.

And this is a very great folly of man: For what is man not coming unto Christ, not partaking of Christ in whom is all fulnesse, but an empty man, a broken cisterne, wherein is no water of grace; an empty Vine, whereon growes no good fruit, no sweet Grape; 2. A dead man in whom is no life of God, a withered branch separate from the Vine? As *Lazarus* remained dead in the grave till Christ came and raised him; so doth man in the grave of sinne, untill Christ cometh to him, and he to Christ; for he that hath not the Son, hath not life; 3. A barren man, as a woman that abides without a husband; all our fruit is but as an illegitimate birth, untill we are married unto Christ; if we come not to Christ as to a husband-man to manure us, as to a cloud to water us, we are but as a barren heath; 4. A blind man: as he that comes not unto the Sun, sits in darknesse; so he that comes

(Mat. 6. 24.  
m. 1. 19. 4.  
n. Gen. 49. 24.

Exod. 1. 11.  
Judg. 5. 16.

Matth. 22.  
Luk. 16. 14.  
Matth. 23. 22.

Bernard.

Folly of not  
coming to  
Christ illu-  
strated.

p. Hosea 10. 1.  
2.

q. John 11. 44.

1. John 5. 12.

3.  
r. Heb. 6. 7, 8.

4.

s Mat. 11. 27.

s Joh. 8. 36.

6.  
s 2 King 5.  
Mar 5.  
u 1 Joh. 1. 7.7.  
w Isa 20. 4.  
x Rev. 3. 17.8.  
9.  
y Psa. 41. 2.

z Gen. 8.

a Mat. 8. 26.

b Isa. 9. 6.  
c Ephe. 2. 14.

not to Christ, hath no good knowledge: for no man <sup>a</sup> knows the Father but the Son, and he to whom the Son will reveale him. Without the knowledge of God and Christ Jesus mans greatest knowledge is but ignorance; 5. A bond-man, as Peter till the Angel came and smote off his fetters. Spirituall freedom comes to Gods children onely <sup>t</sup> by Christ; none brings the soule a discharge from satans bondage, besides the Lord Jesus; 6. A sick man, an uncleane and a loathsome man: Naaman continued leproous untill he came to Jordan; the woman diseased of the bloody issue had her flux of blood running on her untill she came to Christ: None but Christ Jesus purgeth the leprosie of sin, and the flux of ungodlinesse from the soule of man; if we come not to him, we continue uncleane; 7. A poore man, not one dram of spirituall riches in his soule, not one rag of righteousness to cover him. The <sup>w</sup> Assyrian led away the Egyptians naked and barefoot; without Christ the Prince of darknesse leads man <sup>x</sup> captive, <sup>x</sup> poore, blind, naked, miserable and wretched; 8. A base man, a dishonourable man; base for his birth, being of the Devill; base for his condition, the slave and servant of a thousand lusts and vanities; base for his quality, groveling like a Swine upon the earth, delighting himself in nothing, but, like a base worm, in the slime and mud of the world; base in the whole way and work he undertakes, having base thoughts, base purposes, and base intentions. Very great is mans basenesse without the Lord Jesus, who is the onely crowne and glory of man; 9. A perplexed man, a stranger to all spirituall and heavenly peace: The soule without Christ is like a <sup>y</sup> chafed Hart without the water brooks. The Dove found no rest for the sole of her foot, untill shee returned to the <sup>z</sup> Ark: the soule never meets with true rest untill it come to Christ; but, As the Disciples in the Ship were <sup>a</sup> tossed with the storme, and had no <sup>a</sup> rest untill they came to Christ, cried to Christ, and Christ awakened, and rebuked the winds and waves, and made the Seas calme; thus the soules of men are as a tossed sea, untill Christ speaks peace unto them: he is the Prince of <sup>b</sup> Peace, and peace is a priviledge belonging to the Subjects of his Kingdome, and he is stiled <sup>c</sup> our peace; by way of Declaration

ration he reveals it, by way of merit he hath purchased it, by way of communication he ministers it, by way of preservation he maintaines and perfects it. The nearer man comes to Christ, the more he enjoyes of Christ, the sweeter and stronger is his peace: the more man is estranged from Christ the further he is from true peace; 10. A discontented man, a man vn-satisfied: all fulnesse is in Christ, the world cannot fill the soule that is not filled with Christ; the soule that feeds not on Christ, but on the world, like *Pharaohs* <sup>d</sup> *leane Kine* *that fed upon the fat,* eat them all up, and yet were still *lean* and ilfavoured: so this, after long feeding upon all the fat of the world, yet as hungry and greedy as ever; the more he eats, the more he hnngers, he is ever discontented, nothing long pleaseth him, nothing fully answers him: the eye that doth not see Christ, is never <sup>e</sup> *satisfied with seeing*; the eare that doth not heare Christ, is never *satisfied with bearing*; the palate which doth not relish Christ, is never satisfied with tasting; nothing is sweet and full without Christ, as *Augustine* sometime having read *Cicero's* works, commended them for their eloquence, but passed this sentence upon them, *Dulces non sunt, quia nomen Jesus non est in illis*, they are not sweet, because the name of Jesus is not in them. Without Christ the bed is a bed of thornes, the bread is full of gravell the cup is full of gall; nothing filleth, nothing satisfieth, but ever vexeth, displeaseth, leaveth a sting behind it, and the heart, like the Horse-leeches *daughter*, ever cries, <sup>f</sup> *Give give,* and never can have enough. And here is the misery of man without Christ, the folly of man that will not come to Christ, without whom he must *starve*, <sup>g</sup> as the Prodigall without his Fathers house; without whom he must abide rob'd of all his spirituall, and wounded, and halfe dead in his naturalls, like him that lay rob'd and halfe dead between *Jericho* and *Jerusalem*, before the *Samaritane* came and cured him; without whom he must continue besieged, assaulted, vexed with temptations, feares, troubles, distractions, as <sup>i</sup> *Gideon* with the *Amoritish* Princes before *Joshua* came and removed them; without whom they must needs perish, as the old world that came not to the Arke. It is mans great

10.

d Gen. 41.

e Eccl. 1 9.

f Prov. 30. 15

g Luk. 15.

b Luk. 101

i Jos. 10. 6.

teit folly and madnesse to estrange himselfe from Christ Jesus.

CHAP. VII.

*Shewing how Christ is to be valued and esteemed above all.*

**I**S all divine and heavenly fulnesse in Christ? then let us value & esteem Christ above all: things are usually valued and prized according to their fulnesse; the Sun for his fulnesse of light, is prized above all other lights, the Apple-tree for his fulnesse of fruit above all the trees of the Wood; the Pearle for his fulnesse of precious substance is valued above all other mettall. The fulnesse of Christ is the most eminent transcendent and superlative fulnesse, a fulnesse surpassing the fulnesse of all Men and Angels; him therefore we should prize above all others, as the King above the Subjects, the Master above the Servants, as the Sun above the candles, as the Fountaine above the bottle. As the people esteemed David above themselves, saying, *Thou art worth ten thousand of us*: so should we esteem Christ worth all the ten thousands of the earth, whether riches, honours, pleasures, or whatsoever else. As the women said of Ruth to Naomi, *I that she loved her, and was better to her then seven sons*: so should Christ, who loveth us, be better to us then seven sonnes, of more esteem with us then all sons and daughters, then all fathers and mothers, then all wives and husbands, then all friends and acquaintance, then all the dearest and choicest possessions; unless we thus value him, we cannot be his Disciples, we discern him not aright, we learne him not as the truth is in him, *If any man come to me (saith Christ) and hate not his father and mother, and wife and children, and breidren and sisters, yea and his owne life also, he cannot be my Disciple. He that doth not esteem me above all friends, above all possessions, above himselfe and his very life, he cannot be my Disciple, he cannot learne my will, he can have no communion with me,*

no

2 Sam. 18.3

Ruth 4.15.

m Luke 14.26



no interest in me. Gods people have <sup>a</sup> valued him above their profit, above their friends, above their ease, their credit and their lives. *Matthew* left the receipt of custome, *James* and *John* their Ship, their Nets, their Father, and followed him; and many for his sake loved not their lives unto the death. Nothing should be so deare and precious to us as the Lord *Jesus*: Him let us value in our knowledge, above all Art and Learning. As the light of the Sun is sweet unto the eye, and the eye esteems it above all other light; so let the light of Christ, the knowledge of Christ, be most pleasant, and of choicest esteeme with us; him let us <sup>o</sup> study and learne as the truth by whom we must be guided, as the way in which we must walke, and as the life by whom we must live. In Christ are hidden all the treasures of wisdom. Among wise men he is the choicest that knowes most of Christ *Jesus*. There is no fulnesse, no divine excellency in that mans knowledge, that knowes not Christ.

Secondly, Him let us prize above all in our choyce, him let us select and take out unto our selves among all the creatures. As a woman among many men selects and singles out one to be her husband, on whom she sets her love. to whom she intends to give her selfe, whom she purposes to make the guide of her youth, and the stay of her old age, with whom she intends perpetuall consortship: thus must we in our choyce assume unto our selves Christ, as the husband of our soules, as the guide of our youth, as the staffe of our age, as the most sweet and everlasting companion of our soules. *Parab* finding <sup>p</sup> that such wisdom, and the Spirit of God was not so in any man as in *Joseph*, chose him out among all the residue, and set him over all his Land: Man discerning that wisdom and the Spirit of God are neither in Man nor Angell as they are in Christ, must chuse Christ, and set Christ over all, as a King to command, as a Counsellour to guide, as a Friend to comfort, as a Pearle to enrich. It is mans wisdom to take Christ whatsoever he lose; he that chuseth Christ, shall never have cause to repent his choyce. With *Mary* <sup>q</sup> then let us chuse Christ as being the best part. Thirdly, Him let us prize in our love, as the wise prizeth the husband

<sup>a</sup> *Math.* 9. 9.

*Math.* 4. 22.  
*Revel.* 12. 11.

1.  
Christ valued  
above all in  
our knowledge  
<sup>o</sup> *Ephes.* 4. 22.

*Col.* 2. 3.

2.  
In our choyce

<sup>p</sup> *Gen.* 39.

<sup>q</sup> *Luke* 10. 42  
3.  
In our love.



r 2 Sam. 1.

4.  
In our trust.

s 2 Sam. 1. 21

Psa. 62. 5.

n Isa. 50. 10.

5.  
In our fear.

w Gen. 37. 9.

6.  
In our joy.  
x Psa. 137.

band in her love above other persons ; the rich man his jewell above other substance : let us love him as *Jonathan* loved *David*, with a love surpassing the love of women ; as *Jacob* loved *Rachel*, with love making us cheerfull in serving, patient in suffering for him : he alone is the friend of Christ *Jesus*, that loves him above himselfe & all creatures. Fourthly, Him let us prefer in our trust, as the Builder doth the rocke above all other foundations, as the chickens doe the wings of the Hen above all other places of refuge ; to him let us addresse our selues, as they who were in *distresse*, *in debt*, *in discontent*, did sometimes addresse themselves to *David* : Him let us make our Captain to fight for us, our Shepherd to defend us, our Rocke to support us, our Shield to cover us : let us wait on him *solely*, and on no other ; on him let us *trust fully*, with all our heart, with all our soule ; let us rest on whole Christ, on his power to sustaine us, on his wisdom to guide us, on his merit to justifie and procure all good things for us, on his mercy to forgive us, on his love to solace us, on his fulnesse to satisfie us : on him let us trust constantly in our prosperity, as being the strength of all our fulnesse ; in our adversity, as being al-sufficient in the absence of all helpers : On him let us *stay when we are in darknesse* *and have no light*, in sicknesse and have no health, in heaviness and have no joy, in desertion and have no friend, in want and have no supply. Mans firme dependance upon Christ in all conditions, in all changes, argues the truth and strength of mans confidence. Fifthly, him let us prefer in our feare above all Commanders, as the Subject his Sovereigne above all Beggars, as the Servant his Master above his fellow-servants. As his authority is highest to command, his power greatest to protect, and his goodnesse fullest to recompence ; so let him have preheminance in our obedience and service. As the *Sun*, *Moon* and eleven Stars in *Josephs* vision, did obedience unto him ; so let all the faculties of our soules, all the members of our bodies, all our temporall, naturall, morall and spirituall abilities doe obedience unto Christ, be made subject and serviceable unto him. Sixthly, Him let us prefer in our joy ; as *David* preferred *Jerusalem* above

his

his chiefest joy, making it and the welfare thereof the top, head & flower of his joy; so let us make Christ our chiefest joy, the head & crown of our joy; in him let us rejoice, as the wise men in the Star which guided them, as old *Jacob* in the Waggon which carried him to *Egypt*, where was fulnes of bread in the famine; as the *Israelites* in the *Ark*, for whose presence they promised themselves victory over the *Philistines*: in him let us rejoice, as the Traveler in the Sun which guides him, as the sick in the Physician which heals him, as the captive in the ransom which frees him, as the poor in the rich which feeds and cloathes him. As Christ is the originall and spring of all our comforts; so let him be the supreme object of all our joyings: all joy besides this is but sadness. *Bernard* saith, That is true and high joy, which is not conceived of the creature, but of the Creator; which when thou shalt receive, no man shall take it from thee; whereunto compared, all other joy is sorrow, all sweetness griefe, all that is sweet is bitter, every comely thing is filthy, and lastly, whatsoever may delight is troublesome: all joy in comparison of joy in Christ, is but a cloud to this Sun, a midnight to this morning, a Bramble to this Vine, Gall and Vinegar to this precious Nectar: Therefore in all things value Christ, and give him preheminence above all others according to his fulnesse. Let not the plainnesse of his doctrine, the meannesse of his messengers, the simplicity and want of externall pomp in his Religion and service, nor the poverty of many of his followers, cause us to undervalue and slight Christ, as it was sometime disputed among the *Romans* in their Counsell, using to deifie great men, Whether Christ having done many wonderfull works, should be received into the number of gods. The Historian saith, It was at last concluded, that he should not be received among the gods, because he had no worshippers, and because he preached poverty which the world despiseth. How many stumble and take offence at Christ, slight and undervalue Christ, for the small number and low estate of his followers, and for that humility, meeknesse, spirituall poverty which the Gospell teacheth! But let not us undervalue Christ for this, but rather admire the ful-

G

nesse

Math. 2. 19.  
Gen. 47. 18.  
1 Sam. 4. 5.

y Illud est verum ac summum gaudium, quod non de creatura, sed de creatore concipitur; quod acceperis nemo tollit à te; cuius unde comparata omnis iucunditas minor est, omnis sua vitæ color est omne dulce amicum est, omne decorum solum est, omne postremum delectari potest molestum est.

2. Et tandem definitum est, quod non deberet recipi inter Deos pro eo quod non haberet cultores: propter hoc quod pauperum et egenorum predicavit & eligie, quam multus contempsit.

ness of Christ, in putting such power into the plain preaching of his Word, and such efficacy into the labours of his despised messengers, as thereby to convince and covert the hearts, and raise the soules of men; and by weak things, poore things, and things which are not, to confound the things that are: The weaknesse of the instrument commends the power of the supream agent; the more we look upon the emptinesse of the instruments which Christ useth, the more cause we shall have to admire the fulnesse which he communicateth.

Four things  
in Christ to be  
lightly prized

1.  
Knowledge of  
Christ.

1 Cor 2. 2.  
Ephes. 3.

Phil. 3. 8.

2.  
Love of  
Christ.  
b Cant. 1. 3:  
2 Sam 14. 32.

d Prov. 16. 15

Four things there are among many, in Christ, which we should very highly prize: First, the knowledge of Christ: The wisdom of Solomon was so great, that the Queen of the South accounted his men happy that they might daily stand before him to hear his wisdom: As Christ is greater then Solomon, so is their happinesse greater that may stand before him and hear his wisdom. It is Christ that puts a fulnesse into our knowledge, as the shining of the Sun in the ayre, puts a fulnesse of light into the eye; therefore Paul made Christ crucified the center and circumference of his knowledge determining to know nothing among them, but Christ crucified: this he made the *breadth and length, depth and height* of his knowledge: this was the full latitude of his knowledge, to know Christ; and this is *excellent knowledge*, for the instrument, author, matter, subject, fruits and effects of it; *Saving knowledge*, John 17. 3.

Secondly, we should highly prize the love of Christ Jesus, it is better then *Wine*; nothing so solaceth, reviveth and cheereth the soule, nothing is sweet, nothing is satisfactory without it. It could not content Absolon that he was recalled from his exilement, and had his dwelling at Jerusalem, unlesse he might also see the Kings face: The presence of all things is as nothing, unlesse man see the Kings face, feel the love of Christ: *this is the life of a good mans life*, as Solomon saith of the light of the Kings countenance, *In the light of the Kings countenance is life, and his favour is as a cloud of the latter raine*. Christs love is life quickning, a cloud watering and abundantly refreshing the soules of all that enjoy him:

There-

Therefore esteeme the love of Christ above the love of the creature, as men esteeme the love of the King above the love of the Beggar.

Thirdly, we should highly value the communion and ministration of Christ: The Sunne filleth the ayre with light, the head filleth the body with sence and motion, the School filleth the braine with Art and Learning, the golden Mine filleth the store-house with treasure, the feast filleth the hungry with meat, and the clouds fill the earth with fruit; and all these are esteemed for their ministration and filling: But Christ hath a more excellent administration, he filleth with better light then the Sun, with better Art and Learning then the Schoole, with better sence and motion then the head, with better meat then the feast, with better fruit then the cloud: *He filleth the hungry with good things*, with spirituall and heavenly good things, saving knowledge, lively faith, fervent love, christian patience, true humility and meeknes, even with the whole treasury of all spirituall good things, even such good things as carnall eye hath not seene, uncircumcised eare hath not heard, nor have entred into the unregenerate heart of man: these doth Christ reveale and communicate by his Spirit, and in this ministration stands the happinesse, glory, and comfort of man; Christ becoming their fulnesse, and *filling all in all*, by being the fulnes of their knowledge, of their faith, of their love, of their peace, of their possession; without whom all knowledge, faith, love, and whatsoever else, is but an empty thing. Give then preheminance to Christs ministration, above the ministration of the creature; as to the ministration of corne above chaffe, of gold above drosse. Oh prize the gift of Christ above all the gifts of the world.

Fourthly, we should highly prize the blessed, sweet and gracious presence of Christ; as a good subject doth the presence of his King in his house, above all other friends; as a wife the presence of her husband above all other neighbours. We must not so esteeme the presence of riches, honour, friends, or any other endowments, as we doe the presence of Christ. This Christ hath promised to his children, as their

3.  
The communication and ministration of Christ.

e Luke 1.53.

f 1 Cor. 2.9.

g Ephes. 1.23.

4.  
The sweet & blessed presence of Christ.

Math. 28. 20.  
16. 42. 2.

Staffe and stay, crowne and glory, prerogative and comfort :  
*Lo* (saith he) *I am with you to the end of the world* ; with you as  
 a King among his people, as a Father among his children,  
 as a Shepherd with his flocke , as a Teacher among his  
 Schollers. This was shadowed by the fiery-Pillar that was  
 present with Israel as a guide, which they followed in their  
 severall campings, as a defence between the Camps of Israel  
 and the Egyptians : so is Christ present with us as a guide  
 to direct us in our journies, as a Protector to defend us from  
 all our enemies. The Pillar was a cloud by day, and a fire  
 by night to Israel : so is Christ a cooling refreshment to his  
 children in the scorching day of trouble, and a comfortable  
 Lampe of light to direct them in the night of this world. In  
 the fire and in the cloud God was seen by Israel : in Christ  
 God is seen and knowne as a Father of mercies by his chil-  
 dren ; and this presence of Christ with us should we highly  
 esteeme, as the Traveller doth the presence of the Sun : This  
 encourageth ; comforteth , strengtheneth , satisfieth , and  
 should accordingly be highly prized. And thus let us value,  
 prize and prefer Christ according to his fulnesse, that Christ  
 may value us as Schollers of his Schoole, as Subjects of his  
 Kingdome, as Lovers of his Truth, as Members of his Body,  
 and daily more and more fill us with his divine and heaven-  
 ly fulnesse.

#### CHAP. VIII.

*Perswading to come unto, and get interest in Christ.*

4.

**A**S all divine and heavenly fulnesse is in Christ, so it  
 should move, move and perswade all men to come to  
 Christ, to get interest in Christ, to seek for all fulnesse in  
 him. As *Hagar* went to the full Well, and filled her empty  
 Bottle ; so let us come to Christ the true and living Foun-  
 taine, and fill our empty soules with the fulnesse of his grace.

Full

Fulnesse is the common desire of all persons; the ambitious desires fulnesse of honours, the covetous fulnesse of riches, the voluptuous fulnesse of pleasures: they are very greedy, and can never have enough of this fulnesse. Much more should Christians desire the fulnesse of Christ, the onely true and desirable fulnesse. As *Dauids* Worthies in the day of *Dauids* thirst, brake through the Philistian Army and drew water out of the Well at *Beithel*; so let us in the day of our thirst after Christ, in the time of our want, break through all impediments, all armies of trouble and opposition raised against us and come to Christ, the Well, whence come the waters of salvation. To this Christ himselfe invites us  
*Come unto me*; Come unto me as the sick unto the Physitian to heale you of all your sinfull maladies: Come unto me as the Traveller to the Sun, to fill you with all divine and heavenly light, to guide you in all your goings: Come unto me as the thirsty to the living fountaine, to supply all your wants, to fill all your desires: Come unto me as the Sheepe to the Shepherd, to lead you beside the still waters, and to feed you in the green Pastures: Come unto me as the Chicken to the Hen, to hide you under the wings of my protection: Come unto me as the poore unto the rich, as the Buyer unto the Merchants shop, and buy of me, \*not for price, but by prayer, <sup>1</sup>gold tried in the fire, that thou mayest be rich; and <sup>2</sup>white rayment, that thou mayest be clothed; and <sup>3</sup>eye-salve, that thou mayest see. And thus runs the charge of the Lord by the Prophet, <sup>4</sup>Look unto me, and be ye saved, <sup>5</sup>all ye ends of the earth: Looke unto me with the eyes of Faith, beleiving in me and my promises; with the eyes of godly sorrow, mourning for your finnes and offences; with the eyes of love, embracing me as the husband of your soules; with the eyes of obedience, fearing and obeying me above all commanders. Thus looke unto me, and be ye saved; saved from sinne, that it sway not over you; saved from Satan, that he rule not within you; saved from affliction, that it shall not swallow you; and saved from the Law, that it shall not condemne you. Christ ministers all salvation to them that by a lively faith come unto him: this is the end

1 Iſa. 56. 10.

† Mat. 11. 28.

*Non precia  
sed precor.*  
1. Revel. 3. 18.

2 Iſa. 45. 22.



¶ Cant. 1. 10.

o Psal. 45. 10.

p Gen. 12. 1.

and fruit of Christs comming by his Word and Spirit to the soules of men: *My beloved* (saith the Spouse) *poke unto me,* outwardly by his Word and Ministers, and inwardly by his Spirit, *Arise up, my Love, my faire one, and come away:* Rise up from the death of sinne, as sometime the dead rose up from the grave; from the disease of sinne, ignorance, unbeleeve, impenitency, as the sicke arise from their disease, and return to health; from the sleep and slumber, reign and rule of sin, as *Peter* arose from his sleep, his fetters, the two Souldiers, and came forth of *Herods* prison; from communion and fellowship with corrupt and carnall men, as *Lazarus* rose out of his grave from the fellowship of the dead: Rise up and come away from the world, carnall acquaintance, and fleshly delights, as the Bride comes away *o* from her owne people, and her fathers house, unto the Bride-groome; as sometime *Abraham* came away from his owne countrey, and from his kindred, and from his fathers house, unto a Land which the Lord shewed him: Arise and come away from all sinfull pleasures, as *Sampson* arose from *Delilahs* lap, burst his withs asunder, and came away from her: Rise, and come away from all corrupt and carnall doctrine, as the Prodigall arose from the huskes and the Swine, and came to his Fathers house, to eat his Fathers bread: Rise up and come away even from thy selfe, by selfe-deniall, and putting off thy old man, as *Lazarus* rose up, put away his grave-clothes, and left them behinde him: Thus rise up and come away to Christ. That man alone comes to *Christ Jesus*, who riseth up from the world, himselfe, and his owne corrupt affections: And unto him let us come as the lame man came to *Bethesda*, that we may be healed; as the Elders of *Gilead* came to *Jeshtha*, that we may be preserved, protected, delivered; as the thirsty come to the full Fountain, that we may be filled, and all our wants supplied.

Three things  
perswading to  
come to Christ

And the more effectually to move and perswade you to come to Christ, fasten your hearts and thoughts seriously upon these three things:

I.

Mans necessity of Christ, Mans misery without Christ: Man is spiritually dead, and none but Christ can raise him.

The



The life of the soule is hid in Christ, as the life of the branch in the roote. *Gebazi* with *Elisba's* staffe without *Elisba* himselfe, could not restore the woman of *Sidon* child to life: the Minister, with the Word of Christ without Christ concurring and working with him, cannot quicken the soule that is dead in sinne: all the instruments and means of grace leave the soule still gracelesse, unlesse Christ, the author and fountaine of grace, joyne his blessing to their endeavours: *The Son quickeneth whom he will; he that eats not the flesh of the Son of man, and drinks his blood, he that comes not unto, that beleeves not in Christ crucified, hath no life in him; no life of God, no life of grace here, no life of glory hereafter.* The life of man without faith in Christ, is as no life, but a very death; man is dangerously diseased, no Balme can heale him, no Physician can cure him. The art and labour of all Physicians about the diseased woman in the Gospell, were fruitlesse, untill she came to Christ *Jesus*. The Poole at *Bethesda* cured no man unlesse the Angel moved in it: the Ordinance of God cures not, unlesse Christ move in it, work together with it; he alone is the Sun of righteousness, that hath healing in his wings, curing the wounds which are given by sin and satan. Man is possessed by an uncleane spirit, and none but Christ can eject him: the soule of man is an uncleane dwelling, untill Christ takes possession within him; he rebukes the Devil, and causeth him to depart whom the Disciples cannot cast out. *David* overthrew *Goliath* with whom no Israelite durst enter combat: Christ overthrowes the devil, who, without the power of Christ is invincible; man of himselfe can no more overcome him, no more deliver himselfe from him, then the sheep under *David's* custody, was able to deliver it selfe from the Beare and the Lyon. Man is blind, in darknesse and the shadow of death, and no Sun but Christ can enlighten him. Man is naked, and no garment but Christ can cloath and cover him; all other garments are but rotten rags, and fading leaves, like *Adams* Fig-leaves, a poore and base covering. Man is poore, and no treasure but Christ can enrich him, all is but dung and drosse besides Christ. Man is indebted, and none but Christ can make satisfaction for him;

a labour

Necessity of Christ.  
9 2 Kings 4.

1 John 5. 4.  
1 John 6. 53.

Marke 5.

1 Matthe. 17.  
19, 26, 21.

1 Sam. 17.

Micah 6.

v Iohn 4.1.

w Psal. 61.3.

x *Incaſſum laborat in acquisitionem virtutum, qui eas a ſibi quam in Chriſto querit.*

2.

Vanity of all things without Christ.

x Eccleſ. 7.11  
Aurum eſt materia laborum periculum poſſidentium; aurum enervatio virtutum, aurum malus dominus, proditor ſervus.

Aug.

a thousand Rams, and ten thousand Rivers of Oyle, nay, ten thousand worlds, if man were Lord and owner of them, were an insufficient price for the least sin of man: None but Christ, a price infinite and invaluable, is the price of mans redemption. Man is empty, and none but Christ can fill him; the world is a feast, the more man feeds upon it, the more his hunger is increased; like the dropie man, the more he drinketh, the more he thirsteth: Christ alone satisfieth, he gives water whereof *whoſo drinketh, thirſteth no more.* Not the creature but the Lord Jesus is mans fulnesse. Man is distressed, perplexed, tormented, and none but Christ can quiet him: he casteth out the tormenting spirit, he appeaseth the stormy tempest, he calmeth the violent and surging waves and waters; he leads him through the sea of affliction, *to a Rock that is higher then man,* to an estate and condition secure and safe from all opposing power: Endles and easeles are the soules perplexities which comes not to Christ Jesus: As Bernard sometime said, He labours in vaine in the acquisition of vertues, that seeks them elſwhere then in Christ. Thus man labours in vaine that seeks peace, safety, comfort, any where except in Christ; and what is man that wants Christ, but a body without a head, a dead and idle, a loathsome lump; a house without a foundation, which cannot stand; a field without dew, which withers; and a branch without root, abiding barren, and hastening to the fire? Behold then O man, thy necessity of Christ, thy misery without Christ, and give thy soule no rest untill thou art come home to Christ.

Faſten your thoughts upon the vanity of all things without Christ: What is worldly fulnesse to him that comes not to Christ Jesus but *vanity and vexation of ſpirit* a bed of thornes, on which he cannot sleep without terror; a way of snares, in which he cannot walk without stumbling, bruising and hurting himſelfe; a cup of gall, of which he cannot drink with any comfort, like the waters of Marah to Iſrael without the tree, burthens, oppreſſing, chains, ſettering, arrowes wounding, seas tossing, and winds shaking, are all worldly poſſeſſions to them that poſſeſſ not Christ Jesus.

What

What was Paradise to *Adam* when he had deprived himselfe of the tree of life, by eating of the tree of forbidden fruit, but as a Wildernesse of thornes and bryars, a place of extreme torture and disquiet? The worlds choycest Paradise proves at length full of bitternesse to him that hath deprived himselfe of Christ Jesus. *Augustine* saith, 7 What doth that profit the rich man which he hath, if he hath not God which gave all? What avails the having of the cisterne without the fountaine? The having of all things is as nothing, if man have not Christ with them. Happy is the man that so looks upon the creatures emptinesse, that he is thereby stirred up to seek Christ and his fulnesse.

The excellency and worth of Christ. As they said of David, He is better, more worthy then all the 7 thousands of the world: As they said of the Centurion, He is 2 worthy for whom thou shalt doe this thing: Much more may I say of Christ, He is worthy that you should come unto him; in him are all the Loadstones of vertue, power, beauty, and whatsoever can be spoken, to move and draw the soule of man towards him: In him is wisdom surpassing the brightnesse of the Sun, even all the 4 treasures of wisdom bidden: In him is power excelling the strength of all Rocks; he is not only strong, but 5 strength it selfe: In him is honour, transcending all the Kings of the earth; for he is 6 King of Kings, and Lord of Lords; he is 7 clothed with honour and Majesty, and covered with light as with a garment: In him is beauty excelling the 8 Rose of Sharon, and the Lilly of the Valley; he is the 9 fairest of ten thousand, fairer then all the flowers of the field, then all the precious Stones of the earth, then all the lightes in the Firmament, then all Saints and Angels in the highest Heavens: In him is 10 riches above all the riches of the world, as in the Pearle above the drosse. All worldly wealth is but poverty to the riches which is in Christ: In him are 11 pleasures excelling all earthly pleasures, more then ever Paradise excelled the barren Wildernesse. All pleasures are but sorrowes and tortures to the pleasure which the soule doth finde in Christ. Surely, all wisdom is folly, all power weaknesse, all honour ignominy, all beauty deformity, all riches poverty, all pleasures

H

anguish,

*7 Quid prodest divitiis quod habet, s. Deum quod omnia cedit non habet.*

3.  
Dignity of  
Christ.  
7 2 Sam. 18. 3  
2 Luk 7. 4.

a Col. 2. 3.  
b Psa. 18. 1.

c Rev. 19. 16.  
d Psa. 104. 1, 2  
e Cant. 4. 2.  
f Cant. 5. 10.

g Ephe. 3. 8.

b Psa. 16. 11.

1 Kin. 10. 1, 3

2 Pet. 2. 5.

1 Kin. 5.

m. Luk. 15.

a Sub Christi  
scapulis qua-  
tuor nobis be-  
neficia conse-  
rantur, &c.  
b Christus om-  
nia, ut qui om-  
nia propter  
Christum dimi-  
seris, unum in-  
venias pro om-  
nibus, & possit  
habere clamare  
Pars mea Do-  
minus.

c Omnia habe-  
mus in Christo,  
& omnia in  
nobis Christus;  
si vulnere cu-  
rari desideras,  
medicusa, &c.

The manner  
of coming to  
Christ. 1.

Speedily.

2 Kin. 4.

anguish, and all fulnesse emptinesse, in comparison of the wisdom, power, glory, beauty, riches, pleasures and fulnesse that is in Christ Jesus. O therefore come to Christ that you may be enlightened, strengthened, honoured, enriched, protected, solaced, and your souls every way filled. O come as the Queen of the South came from <sup>i</sup> far to Solomon, that you may learne his wisdom. O come as the stones in the building to the head <sup>k</sup> corner stone, that he may support you, come as the Subjects come to the Kings Court, that he may advance and honour you; come as poore men to a golden Mine, that he may enrich you; come as Naaman came to <sup>l</sup> Jordan, that he may sanctifie and cleanse you: O come as the Prodigall came to his Fathers <sup>m</sup> house, that Christ may kill the fatted Calf for you, feed you with his Ordinances, with himselfe, with his graces, and put the robe of righteousness upon you: O come as a disconsolate man unto his friend, that Christ may comfort you with the sweetness of his presence, the sense of his love, and all the comforts of his Spirit: O come as the Chicken to the Hen, that his wings may hide and shadow you. Under the wings of Christ (saith <sup>n</sup> Bernard) four benefits are bestowed upon us; Here we are hidden and protected, Here we are refreshed, Here the scorching heat of affliction is repelled, And here we are fed and nourished. Christ (saith <sup>o</sup> Jerome) is all things, that he who for Christ hath let goe all, may find one for all, and may freely say, *The Lord is my portion*. For as Ambrose said, <sup>p</sup> We have all in Christ, and Christ is all things in us; if thou desire to be cured of thy wound, he is a Physician; if thou burne with Fevers he is a Fountaine; if thou art burthened with iniquity, he is righteousness; if thou wantest help, he is strength; if thou feare death, he is life; if thou flye from darknesse, he is light; if thou desirest Heaven, he is the way; if thou seekest food, he is nourishment. Therefore to him let us come as sheep to their Shepheard; as captives to their ransomer, as children to their father.

To him let us come, first, *speedily*, without all delay, as Eagles to the carcase: As the woman of *Samaritan* saddled her Ass, and made haste to the man of God, for the recovery of

her

her dead child : So let us make haste to Christ for the recovery of our poore soules ; let us come unto him *while he may be found*, and call upon him *while he is neer at hand* : As the Angel *basted and thrust Lot out of Sodome*, and bid him *• haste to Zaar* and escape thither ; so let us hasten our soules out of the Sodome of sin unto Christ ; O let us with all speed escape to Christ from the world and our corruption : Of all undertakings man must use most speed and diligence to come to Christ Jesus. Secondly, to Christ, let us come *fully*, in respect of the terme from whence we come, from the world and all the vanities thereof : As *Abraham* left his Asse, and all his servants at the foot of the hill behind him, and went up to offer his son *Iaac* to the Lord ; so let us leave all the vanities of the world behind us, and come and offer our selves to Christ, let us come from all sin. When a captive woman joynes herselfe in wedlock to an Israelitish Souldier, she must *change her apparell, shave her head, and pare her nailes*, and so come to be joynd in wedlock to her husband : He that will come to Christ, must change his apparell, put off the old man, shave his head, remove the ignorance and error of his understanding, and pare his nailes, reforme all his outward *wayes*, and so come to Christ. To Christ let us come *fully* in respect of the affection with which we come, with all our hearts, and with all our soules ; with our understanding to know him, with our wils to choose him, with our imaginations to think upon him, with our affections to feare, trust, love and rejoyce in him. To Christ let us come *fully* in respect of the *Medium* by which we come, even in the use of all the Ordinances of God ; and in respect of the *terme* whereunto we come, even unto the whole Christ ; unto the *wisdom* of Christ, to be guided by it ; unto the *power* of Christ, to depend upon it ; the *righteousnesse* of Christ, to be justified by it ; unto the *merit* of Christ, to receive all good things through it ; unto to the *promises* of Christ, to beleve them ; unto the *comandements* of Christ, to obey them. He that comes not *fully*, comes *deceitfully* to Christ, and departs unprofitably from Christ : He alone enjoyes Christ, who comes universally to Christ. Thirdly, to Christ let us come

Gen. 19.

2. Fully.

Gen. 22. 5.

Deut. 21. 12

3. Holily.

7 Exod. 12. 48

4. Hungrily.  
1. 11a. 55. 1.

1 Luk. 1. 53.  
5. Humility.

4. 1 Kin. 20.  
6. Lovingly.  
7. Strongly.  
8. Joyfully.  
9. Constantly.

Four meanes  
disposing men  
to come to  
Christ.  
1. Sense of  
emptinesse.

2.  
Consideration  
of Satans siege

2 Cor. 11.  
7, 8.

*bolity.* The stranger under the Law that came to the Passeeover was first *circumcised*; He that comes to Christ must circumcise the foreskin of his heart. There is no acceptable approinquation to *Christ Jesus* without true holinesse. Fourthly, to Christ let us come *hungrily*, as a thirsty man to the waters: no man is welcome to Christ, but he that comes with a holy hunger and thirst. *He sends the rich empty away, and fills the hungry with good things.* Fifthly, to Christ let us come *humbly*, with a lively sense and feeling of our wants, in godly sorrow and true repentance, as the servants of *Benbadad* came to the King of Israel, with ropes about their necks, and sack-cloth about their loynes. Sixthly, to Christ let us come *lovingly*, as the Bride unto the Bridegroom; *Strongly*, as the waters to the Sea; *Joyfully*, as the rich man to his treasure; And *constantly*, comming more and more, daily drawing nearer and nearer unto Christ, to a more full and perfect participation and fruition of Christ and his fulnesse.

And to the end we may all come to Christ, and for the better disposing and fitting of our hearts thus to come to Christ, we must first be sensible of our emptinesse without Christ, feele our soules as an empty stomach wherein is no meate, as an empty lamp wherein is no light, as an empty or withered arme, wherein is no strength. The people in the famine being sensible of the emptinesse and want of corne at home, came to *Joseph*, with whom was all the fulnesse of *Egypt*. He alone doth truly prize Christs fulnesse, that feels his owne emptinesse. The sons of *Jacob* went not out of their owne country downe to *Egypt* for bread, untill they found the want thereof at home: Man never goes out of himselfe to Christ, till he knowes the vanity and emptinesse of his owne heart; he that knowes this, will hasten his soule to Christ, as *Jacob* hastned his sons to *Egypt*. Secondly, we must see and consider how *Satan* doth besiege and assault us; how, like a man of war, he sets upon us; how, like a roring Lyon he goes up and downe, seeking to devour us. The *Gibeonites* seeing themselves besieged by the *Amoritis* Princes, sent to *Joshua* to help them. *Paul* being sensible of the buffetings of *Satan*, addressed himselfe to God by a fervent and frequent supplication:



cation : the soule of man that feels satana buffetings, is even  
 restless, untill he comes fully home to Christ Jesus ; he flies  
 to Christ as a sheep to the Shepherd, driven by the Dog, and  
 as a chased and wounded Hart to the Water brooks. Third-  
 ly. we must be experienced in the insufficiency and inability of the  
 creature to help us, to satisfie us, to make us happy. Noah  
 knowing that the y waters would overflow the earth, and  
 that there would be no resting place thereupon for his foot,  
 betook himselfe unto the Ark, and entred into it : Mans ex-  
 perience of the vanity and insufficiency of the creature, feel-  
 ing that there is no rest nor stay for his foot thereon, betakes  
 himselfe to Christ, looks to him, seeks for interest in him,  
 expects all safety from him. Fourthly, we must have anguish in  
 our hearts for sin, be out of love with our selves, discontent  
 with the naughtinesse of our hearts. The people that were  
 in debt, & in distresse, and in discontent, came to David, and made  
 him their Capitaine : Man takes no pleasure in Christ, till he  
 is displeased with himselfe. Spirituall distresse and anguish  
 makes Christ precious : he that knowes the greatnesse of his  
 soules debt, comes to Christ to make payment ; the more  
 bitternesse man doth taste in sinne, the more sweetnesse he  
 doth find in Christ : this makes Christ very amiable and pre-  
 cious, very satisfactory and joyous, and fills the soule with  
 such longing after him, that as Naomi said of Boaz, The man  
 will not be in rest untill he hath finished the thing this day ; no more  
 is man in any rest untill he hath finished this thing, untill  
 he hath wrought home his soule to Christ, as a Mariner the  
 ship unto the Haven of all peace and safety, of all all satis-  
 faction and tranquility.

x Psa. 41. 2:

3.  
 Experience of  
 insufficiency  
 of the creature  
 y Gen. 7.

4.  
 Anguish for  
 sinne.

z 1 Sami 21. 1

CHAP. IX.

Teaching how to make use of Christ.

IS all divine and heavenly fulnesse in Christ ? is it all pla-  
 ced there ? Then we must make use of Christ, as the child  
 of full breasts, as the thirsty of a full vessell. Christs fulnesse

H 3

is.



a Ecc. 5. 18, 19

is nothing to him that makes not use of Christ : There is a price (saith Solomon) in the hand of a foole, but he hath no heart to use it : There is a transcendent fulnesse in Christ, and he is the choycest of all prices, and is even put into the hands of men ; but many have no heart to make use of him, and therefore he doth not profit them. What is the fulnesse of the Sun to the blind that doth not see it ? the fulnesse of the fountaine to him that doth not drink of it ? the fulnesse of the feast to him that doth not feed upon it ? and what is the fulnesse of Christ to him that makes no use of Christ ? What is a man the better for a lock, if he hath not a key to use it withall ? It is not a trade, but a trade well followed ; it is not land, but land well tilled that maintaines men, that makes men rich : It is not Christ, but Christ well used that maintaines the soule, that makes the soule rich. <sup>a</sup> Behold (saith Solomon) that which I have seen, it is good and comely for one to eat and drink, and to enjoy the good of all his labour that he taketh under the Sun, all the dayes of his life which God giveth him, for it is his portion. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God. Christ is a rarer portion then all wealth, then all meat and drink ; it is a rarer gift of God to make use of Christ, and to enjoy the good of Christ, all the dayes of his life : this is the portion of a christian, of a gracious and sanctified soule indeed. As therefore the healthy man makes use of his meat and is strengthened ; the sick man makes use of his physick, and is healed ; the Souldier maketh use of his weapon, and overcommeth ; the Merchant maketh use of his trade, and grows rich by it : Thus let us make use of Christ that our soules may be healed, strengthened, made victorious, and spiritually enriched. Some men live by their wits, some by their lands, and some by their trades ; the Christian lives by his Christ. Of Christ therefore let us make use in our *Understandings*, to fill us with the knowledge of Gods will in all wisdom, to receive all our direction from him, as the traveller maketh use of the Sun to guide him. Of him let us make use in our *Meditations*, think upon him as the Bride in her thoughts

thoughts maketh use of the Bridegroom; let the thought of Christ be frequent and precious, and the meditation of Christ <sup>b</sup> sweet unto us. Of him let us make use by our Faith, depending upon him as the house upon the rock, casting our selves, our care and burthen upon him; as the child upon the parent, hiding our selves under the shadow of his wings; as the chicken under the wings of the Hen, resting upon him for a supply in all our wants, for a deliverance in all distresses, making him instead of all in the absence of all helpers, deriving and drawing more and more from his fulnesse, as the thirly draw waters out of the Well by the bucket, and as the branches draw nourishment from the roots. Of him let us make use by our Love, loving him as the Father begetting, the Ransomer redeeming, the Physitian healing, the Husband marrying, and Treasure enriching our soules. Of him let us make use in our Joy, rejoycing in him as the wise men in the Star, with an exceeding great joy. Of him let us make use in our peace and prosperity, looking on him as the author of all our happinesse, as the Sun that puts a fulnesse into all the lights of our comforts, as the Sun puts a fulnesse into the Stars: without Christ all is empty, as a withered branch without the root: All is bitter as the waters of Marah without the tree. Of him let us make use in our bearing, preaching, prayer, conference; him let us heare, him let us learn, of him let us speak, him let us set forth. <sup>d</sup> Bernard saith, All the food of the soule is dry, if it be not put into this Oyle; it is unfavoury if it be not seasoned with this Salt: If thou writest, it doth not relish with me, unlesse I read **J E S U S** there: if thou doest dispute or confer, it doth not relish well with me, unlesse **J E S U S** sound there: If we make not use of Christ Jesus, our use of Gods Ordinance is fruitlesse. Of Christ let us make use in our distresses, as Noah made use of the Arke in the deluge, to support us; as the Gibeonites made use of Joshua in the siege, to help us, to deliver us; as Hagar made use of the Well when her bottle was empty, to fill us. O let not Christ be to us as Jesbers sword to him, which he drew not, used not; as wealth to many to whom God gives not power to eat, as a cordiall to him that doth not receive

b P<sup>a</sup>. 10. 34.

c Mat. 1. 10.

*d* **Aridus est**  
omnis anima  
cibus, si non  
oleo istius infun-  
dis: infidus  
est si non hoc  
sale conditur:  
si scribas, non  
sapit mihi, nisi  
legero ibi Je-  
sum. si dispu-  
tes, aut conse-  
ras, non sapit  
mihi, nisi sonu-  
erit ibi Jesus.

it,

it, or a garment to him that doth not put it on; but let us every way make use of Christ: make use of his wisdom to guide us, of his power to uphold us, of his dominion to awe us, of his Majesty to humble us, of his purity to make us vile in our owne eyes, to shame us for our uncleannesse, to work us to holinesse, of his justice to drive us from sin, of his righteousnesse to cloath us and cover our finnes, of his mercy to pardon us, of his love to comfort us, of his presence to encourage us, of his fulnesse to satisfie us, of his Word to feed us, of his Sacraments to confirme us, of his death to mortifie our lusts, of his resurrection to quicken our soules, of his sufferings to suffer with patience, of his intercession to settle us in the assurance of the pardon of our sins, and establishment of the love of God on our soules; of his Commandements as of a spurre to quicken us in his service, and as of a bridle to retrain us from what is forbidden; of his promises as of a rock to sustaine us, as of a loadstone to draw us, as of a light in darknesse to comfort us, and as of a spring in the day of drought to refresh and fill us. Excellent is the use of Christ Jesus to the soules of all true Christians; it extirpates all cares, dispelleth all feares, evacuates the mind of distracting thoughts and disturbing passions, sweetens all estates, mitigates all sorrowes, facilitates all burdens, and exhilarates the whole man. Very great is the soules happinesse, which makes a true, full, and constant use of Christ Jesus.

## CHAP. X.

*Perswading to full and constant acquiescence in Christ.*

**A**S there is all fulnesse in Christ, so all Christians must work their hearts to a holy, gracious, full and constant acquiescence in Christ, to stay on Christ, to quiet and content themselves in and with Christ, never declining from Christ, never stepping out, nor going aside from Christ to any other helper; but as the eye doth quiet it selfe in the fulnesse

fulness of the light of the Sun, and looks for no other light ; the builder quiets himself in the strength of the rock, & looks out for no other foundation to build upon: So let us quiet our selves in Christ, and look for no other guide, no other helper, no other comforter, no other Saviour. As old Jacob sometime said of Joseph, *It is enough, Joseph is yet alive: I will goe and see him*: so let us say, *It is enough, Christ liveth, Christ reigneth, Christ hath fulnesse, we will goe to him, stay on him, satiate and delight our selves in him*: This the Lord requires, *He that walkes in darknesse and hath no light, let him stay upon the Lord, and trust in the name of his God*. As the house in the Parable stayed upon the rock when the windes did blow, and the waves did beat: thus in the windes and waves of all trouble, let us stay on Christ without wavering; to this the Lord gives many sweet encouragements, *Trust in the Lord with a full, a quiet, a composed and resolved minde, and doe good, live graciously, walke holily, keep close to God, so shalt thou dwell in the Land; thou shalt not be dismayed with any feares, nor grow impatient with troubles, now be overcome with sorrowes, nor removed from thy station, but verily thou shalt be fed, thou shalt enjoy every necessary good thing with a settled, quiet and contented minde: Delight thy selfe also in the Lord, as a childe in the father, as a wife in the husband, as a rich man in his treasury; delight thy selfe in the commandement of God as in the light which guides thee, in the promise of God as in the staffe which sustaines thee, in the favour of God as in the warmest Sunne that ever shined upon thee, in the attributes of God as in the branches shadowing, and streames refreshing thee: Thus delight thy selfe in the Lord, and he shall give thee thy hearts desire; he shall fully answer all thy holy and gracious desires, when thou hast thus fully committed thy selfe unto him, and quieted thy selfe with him: Commit thy way also to the Lord, receive all thy direction from him, doe all according to his prescription, leave the issue of all to his disposition, and he shall bring it to passe, give it such an issue as shall be greatly for thy comfort; Rest in the Lord and wait patiently for him, though thou suffer many evils, doe not repine, doe not limit nor prescribe God, doe not*

f Gen. 45. 28.

g Isa. 50. 10.

Math. 6.

h Psal. 37.  
Verse 3.

Verse 4.

Verse 5.

Verse 7.

step aside from God to any forbidden helps, suppress the tumults of thy heart, and wait as *Noah* did for the abatement of the waters, and coming of the Dove, quiet thy selfe in Christ: looke upon the authority of Christ, to dispense all as he pleaseth; upon the wisdom of Christ, to make a way for thy soule to escape; upon the power of Christ, to deliver thee; upon the presence of Christ, to minister encouragement to thee; upon the love of Christ, to sweeten the bitterest estate unto thy soul; upon the faithfulness of Christ, never to forsake thee; upon the happiness of cleaving close to Christ, though all the world oppose thee; and upon the abundant fulnesse that Christ is to thy soule, when all other things are taken from thee, and thou shalt solace and stay thy selfe upon Christs fulnesse with a full acquiescence.

7.  
Consolations  
flowing from  
Christs ful-  
nesse.

From the fulness of the Lord *Iesus* flowes a full fountaine of consolation to the soules of all beleivers; consolation against all externall wants: He cannot be poore that hath Christ, in whom is all fulnesse; when he is spoyled of all, he hath an abiding substance. Christ is the Sunne in whom is all light; the Pearle, in whom is all worth; the Tree, on whom growes all fruit: The Soule which is espoused to the heire of all things, hath no cause to complaine of the want of riches: he that enjoyes Christ, and distracts himselfe about worldly abilities, knowes not his own happiness; under-values the portion which God hath given him, having a feast of fat things, a rich jewel, a living spring, a glorious Sunne at home, seekes abroad for huskes to feed him, drosse to enrich him, a glow-worme to warme him, and ditch and dirty water to quench the thirst that is within him. What is the vintage of *Abiezar* to the gleanings of *Ephraim*? the Onions and Garlick of *Egypt* to the Grapes of *Canaan*? Is *Pharpar* like *Jordan*? Is the broken cisterne like the fountaine? The fulnesse of the world to the fulnesse of Christ is nothing: he that hath Christ, hath the richest portion, though he have nothing besides him. Here is consolation against the want of carnall friends, earthly peace, and worldly comforts: though *Saul* cannot be merry without a Fidler, *Abab* without *Naboths* Vineyard, *Haman* with-  
out

out *Mordecays* curse; a man that hath Christ, hath that which makes him merry without all these. If *Plato* could tell the Musicians that Philosophers knew how to dine and sup without them, much more they who enjoy Christs fulnesse, know how to solace themselves in the absence of earthly comforts. Here is consolation against all opposing powers; in Christ is all fulnesse; he is a Shepheare able to deliver his flocke from the Beare and the Lyon; he is a wall of fire able to defend his citicens and burne their enemies; he is a husband able to rescue his Spouse, and destroy them that make warre on her, as *David* rescued his wives, and destroyed the *Amalekites* that carried them away captives. Here is consolation against all soule-infirmities; in Christ is all fulnesse, fulnesse of mercy to pity and pardon us, fulnesse of power to strengthen us, fulnesse of grace to heale us, fulnesse of love to solace us, fulnesse of peace to quiet us, and the fulnesse of all goodnesse to perfect us. The Lords servants should not be so much dejected with the thought of their owne emptiness and weakness, as revived and cheared with the medication of Christs fulnesse.

CHAP. XI.

*Declaring the inseparable union of Christ's two natures in one person.*

THE third thing in these words is an Act, *dwelleth*; an Act of permanencie and duration, expressing the inseparable union between the two natures of Christ in one person, the divine dwelling in the humane; Man <sup>dwells in Christ</sup> and God by faith as by an instrument, by love as by a witness of his society and communion with God and Jesus Christ. God and Christ dwell in men by grace and heavenly effects, regenerating the hearts of men, enlivening the soules of men, graciously reigning and ruling within them, plentifully ministring all spirituall and heavenly gifts unto them: <sup>He that sitteth on the throne (saith Saint John)</sup> shall

1 John 6. 56.  
1 John 4. 16.

Revel. 7. 15.

*dwell among them ; they shall enjoy his grace and favour here, and his glory hereafter. The God-head dwells in the humain nature of Christ by personall and perpetuall union of both natures ; and this is the dwelling here spoken of : Whence we see, that*

*Doctr.*

*116. 7. 14.*

*m Iohn 1. 14*

*n Heb. 10. 5.*

*Christ is God and man in one person by an inseperable union. The Pillar which conducted Israel, was a fire and a cloud, yet both but one Pillar : Christ the great conductor and guide of Gods Israel, is God and likewise man, yet in both but one person, therefore called <sup>1</sup> Immanuel, God with us, or, God made flesh ; noting the union of his two natures in one person, and his office of Mediation between God and Man, being the authour of salvation both temporall and eternall to the soule and body of man. The Temple was a type of Christ, stone without and gold within: Christ was flesh without, according to his humain nature ; full of resplendent glory, and divine Majesty within, in respect of his divine nature. In the Temple the glory of God appeared, the Temple was filled with it : in the flesh of Christ the God-head inhabiteth, most gloriously replenishing it ; The <sup>m</sup> Word (saith S. John) was made flesh, and dwelt among us, and we beheld his glory, as the glory of the onely begotten Sonne of the Father, full of grace and truth. The Word was made flesh, not by bare and naked inhabitation in the flesh, presence with the flesh, affection to the flesh, or grace and dignity conferred on the flesh, nor by conversion of the Word into flesh, or commixture of the Word with the flesh ; but by the assumption of the flesh into the unitie of his person, the hypostasis or subsistence of the Sonne, being made the hypostasis or subsistence of the flesh assumed, the flesh subsisting in the person of the Word. The Apokle makes mention of the Sonne thus, speaking to the Father, <sup>n</sup> Sacrifice and offering thou wouldst not, but a body hast thou fitted me, by incarnation, by uniting it to my person : and this union is not a union of two persons in one Christ, but of two natures in one person ; the subsistence of the Word is so communicated to the flesh, that the Word and flesh are one person, the naturall properties and operations of both natures remaining distinct and*



and without confusion : the divine and humain nature are both united, the humain nature is assumed, the divine nature is the assumment ; not the person but the nature of man, not man but the humanity is taken by Christ into the unity of his person ; otherwise he should not be one but two persons, not one but two Christs : The Scripture therefore calls him *Dauids Sonne*, and *Dauids Lord*, because he is both God and Man in one person : And this union is without mutation of the divine Person, without division, confusion, or separation of the natures ; the union is everlastingly permanent. Of this Christ appearing to the Fathers of old in the shape of man, were *Prelusions* and *Symbols* : and this was also typified by the Tabernacle of *Moses* in the Desert, that being a type of Christ assuming our flesh, and dwelling amongst us as in a Tabernacle. The Tabernacle was a testimony of Gods presence with his people : *P* God by his Son made flesh, doth testifie himselfe to be graciously present with us. The people came to the Tabernacle to worship, invoke and offer their Sacrifice unto God : God will not be invocated and adored by man, but in and through Christ manifested in the flesh of man.

And it was necessary that Christ should be God and Man in one person :

In regard of the exaltation of the humain nature of Christ above all creatures, all Men and Angels : Saints and Angels are one with God and Christ by gracious qualities, consent of will and opinion, and mysticall conjunction ; the humain nature of Christ is one with his divine person by a more transcendēt, eminent, & immediate cōjunction, being assumed into the unity of his person. *Joseph* was exalted above his brethren, above all the Nobles in the Court of *Pharaoh* : Christ, even according to the flesh, is exalted above men, yea above all the Angels, the choycest Nobles, of him that is the King of kings. From this personall union, is derived an incomprehensible communication of all divine and heavenly gifts to the humain nature of Christ, *an union above all his fellowes* ; like that of *Joseph* to *Benjamin*, *five times as good*, many degrees more excellent then that which is bestowed on

o Mat. 22.45.

p Luke 1. 18,  
78, 79.

2 Grounds  
hereof.

I.  
Christs exal-  
tation.

q Psal. 45. 7.

r John 3. 34.

s Heb. 1. 4.

2.

Man. salvati-  
on.

s Col. 1. 16. 17

u Job 15. 15.

w Isa. 6. 24

x Revel. 3. 22.

his brethren, whether Angels or Men, the Spirit being given unto him *above measure*, having all heavenly fulnesse, like the fulnesse of light in the Sunne, or waters in the Sea. From this union the humain nature obtains the honour of adoration; yet not of the flesh as flesh, but of the God-head in the flesh, the God-head and the man-hood making but one person in the Sonne; and he is said to be set downe at the right hand of God, *being made so much better then the Angels, as he hath by inheritance obtained a more excellent name then they*; the Angels being servants, Christ a Son, both by eternall generation, and hypostaticall union.

In regard of mans salvation. Such was mans necessity of Christs incarnation, of his assuming mans flesh into the unity of his person, that he could not be saved but by such a Redeemer as was both God and Man in one person. First, the Majesty of God, the poverty and indigency of man, the greatness of the evill to be removed, and the greatnesse of the good to be restored, required that mans Redeemer should be God: Such is the Majesty of God, that none could interpose himselfe, but he that is one with the Father; the Angels could not, they themselves have need of a mediator of union and confirmation; they themselves compared with God, are *not pure in his sight*, and therefore they *cover their faces*: how much lesse can man doe it, when not one of them is *righteous*. The evill to be taken away, sin and the consequents of sinne, the wrath of God, the power of Satan, death temporall and eternall, are a disease of that difficulty, that none can cure it, a fire of that heat that none can endure it, a burthen of that weight that none can stand under it, but he that is omnipotent: for by whose passion can the offence of an infinite Majesty be expiated, but by his who is also infinite? By whose intercession can the wrath of God be appeased, but by his who is the best beloved Son of God? By whose strength can Satan, with all the powers of darknesse, be vanquished, but by his who is stronger then all the Devils? Who can overcome death, but he that hath the power of death? The good things to be restored, are, perfect righteousness, adoption, the image of God, the gifts

of

of the Spirit, life eternall, and the like : Now who can make man righteous, but he that is Righteousnesse it selfe ? Who can make men the sonnes of God by grace, but he that is the Sonne of God by nature ? Who can restore us to the image of God, but he that is the invisable image of God ? Who can give us the Spirit, but he from whom the Spirit of God proceedeth ? And who can give man eternall life, but he that is life it selfe ? And thus it behoved mans Redeemer to be God.

Secondly, the Justice of God (which as it leaveth not sin unpunished, so it punisheth it not but in that nature which hath sinned) required that he should be man : And thus he that *knew no sin, was made sin for us, that we might be made the righteousness of God in him.* And he must be God and Man in one person, that he might be a middle man between God and Man, and doe the things which were to be performed with God, and also with men. And thus there was a necessity that the fulnesse of the God-head should dwell in the humane nature of Christ, and that he should be God and man in one person.

Doth Christ dwell in mans flesh ? Hath he assumed mans nature into the unity of his person ? Then behold the honour of man, how wonderously Christ hath exalted the nature of man : Man that by his sinne hath made himselfe extremely base and ignominious, is exceedingly honoured by Christ Jesus, even above all the residue of the creatures : for he took not on him the nature of Angels, but the seed of Abraham. He often used the Angels as his ministers and instruments, but took them not into the unity of his person : they have indeed a neere and sweet communion with him, but the nature of man alone hath the prerogative and glory of being one with Christ personally. *Ambrose* saith, *God, the Son of God hath given this honour and dignity to the human nature, that God and man should be one person.* Great is the honour that comes to man by Christs incarnation ; it is onely the Lord Jesus that makes man honourable and glorious : the Sun is the glory of the world, the head is the glory of the body, the Crowne is the glory of the King, the flower

1 2 Cor. 5. 21.

2 Heb. 5. 1.

*Use.*  
The honour  
and exaltation  
of mans nature

4 Heb. 2. 16.

*b Honorum  
hunc & digni-  
tatem humana  
natura Deus,  
Dei filius con-  
tribuit ut Deus  
& homo una  
persona esset.*

is

- Prov. 17. 6. is the glory of the Garden, <sup>b</sup> Childrens children (saith Solomon) are the crowne of old men, and the glory of children are their fathers : but when all is done, the glory of a Christian is Christ Jesus ; he that cometh nearest unto Christ, and is most entirely united to him, is of all persons the most honourable and glorious. These are a <sup>c</sup> royall Priest-hood, a chosen generation, a peculiar people, called out of darknesse into a marvellous light. Women suppose it a great glory to be taken into wedlocke by rich men and Nobles ; Men repute it a high honour to be received into the favour and fellowship of Princes ; Servants have high thoughts of their being made companions of their Lords and Masters : but true glory, full and abiding glory cometh unto man by his being received of Christ, by his having union and communion with Christ : he alone is truly honourable and everlastingly noble, that hath Christ graciously dwelling in him ; he hath the honour of a <sup>d</sup> Sonne of God by regeneration and adoption, the honour of a <sup>e</sup> friend of God for Gods familiar and full imparting of his minde and secrets to him ; the honour of a <sup>f</sup> Conquerour, for the victory which Christ gives him over the Divell, the world, and his owne corruption ; the honour of a <sup>g</sup> Spouse, for Christs spirituall wedlocke with him ; the honour of an <sup>h</sup> heire for his free participation of all the good things of his heavenly Father ; and the honour of a <sup>i</sup> King for the spirituall dominion which he hath over himselfe and the world. Were man sensible of the honour that comes by the participation of Christ Jesus, he would never so strive for worldly honours, nor entertaine such dishonourable thoughts of the wayes of Christ and his servants. The state of that man doth ever at last prove most dishonourable and base, that thinks to enoble himselfe without Christ. Joseph brought his brethren, and presented them to Pharaoh King of Egypt ; he accepted them, bad them dwell in the <sup>k</sup> best of the land, and commanded that the men of activity among them should be rulers over his Cattle ; through Christ we come nigh to the great King of heaven and earth, he accepts us, he bestowes his best blessings upon us, and makes us spirituall rulers over all worldly vanities and our owne affections. Very great is the
- 1 Pet. 2. 9.
- Iohn 1. 12.  
Iohn 15. 15.
- Rom. 8. 37.
- Ephes. 5. 30
- Rom. 8. 17.
- Revel. 1. 6.
- Gen. 47. 6.

the honour that God dispenseth unto man through Christ his Sonne.

And O how great should the care of man be that is thus honoured by Christ, not to dishonour himselfe, by wallowing like a swine in the mire and filth of sinne, by bowing down to the world as *Gideons* <sup>1</sup> thousands to the waters, by enthralling himselfe to the Divell, and his owne lusts, as sometimes *Dalila* cut off *Sampsons* <sup>m</sup> locks, and made him a slave to the Philistines. O man doe not dishonour that nature of thine, which Christ hath so honoured, doe not debase that which Christ hath exalted, doe not unite and joyn thy selfe in communion with the Divel, and the dung and dross of the world, Christ having taken mans nature into the unitie of his person, as a pledge of thy future exaltation; doe not bow downe thy soule and exalt thy lust, as *Solomon* sometimes saw <sup>a</sup> servants on horse-backe, and Princes walking on foot.

But as Christ hath honoured thee, so maintain thy dignity and spirituall glory, by purging thy selfe from sin, as a living spring doth purge it selfe from pollution; by contending mightily against all the oppositions of grace, as a Souldier in the day of battle; by being industrious in the works of holinesse, as he that labours for great wages: a Christians labour is his honour; by shining as the Sunne with light, by being full as the tree with fruit, by abounding as the Sea with waters. As the nature which Christ hath assumed abides unchangeably united to the person of the Sonne; so <sup>o</sup> abide with Christ, in attendance on his ordinances, in faith in his promises, in love to his truth, and in obedience to his precepts: As the assumed nature is ascended from the earth to heaven, so raise thy thoughts and affections <sup>p</sup> from the things below to the things above; ascend continually by meditation, by faith, by love and longing to the things which are spirituall: As the assumed nature hath no subsistence but in the person of the Son, so have thou no dependance upon any thing but on Christ alone; let him <sup>q</sup> be all in all: And as the assumed nature is filled with the fulnesse of the God-head, so labour more and more to be filled with the fulnesse of all

K

grace

Mans care to  
preserve his  
Honour.

1 Judges 7.

m Judges 16.

n Eccl. 10. 17.

Manner how  
man must pre-  
serve his hon-  
our.

*Non est dignum  
ut inde exigas  
bonorem unde  
refugis laborem*

o John 15. 7.

p Col. 3. 2.

q Psal. 73. 15.

grace and holinesse ; so shalt thou maintaine that honour to which Christ hath exalted thy nature.

## CHAP. XII.

*Shewing that mans choycest excellencie consisteth in union with God.*

**T**His sheweth us wherein the choycest excellency of man consisteth, even in being united unto God, in having God dwelling in his heart. Wherein stands the excellency of Christ as Man, but in having the God-head dwelling in his flesh, in being assumed into the unity of the second person ? And wherein stands the excellency, the glory, and the happinesse of man, but in being reconciled and brought nigh to God, in being entred into a sweet and gracious communion with God ? Is it not the excellency of the branches to be united to the Viue ? of the members to be united to the head ? of the wife to have communion with the husband ? and of the children to have communion with the parent ? And what is the excellency, the joy and comfort of the soul, but sweet and gracious communion with God in Christ ? Jerusalem, though the joy of the whole earth, pleased not Absolom unlesse he might see the face of his Father David : The Paradise of the world is but a wildernesse to the childe of God, vnlesse he see the face, enjoy the comfortable presence of God his Father. Whom doth the Psalmist pronounce blessed ? Him that hath communion with Princes in their Courts, with Nobles in their honours, with valiant men in their victories, with rich men in their wealth, voluptuous men in their pleasures, or him that hath communion with his God in his ordinances, in his spirituall comforts ? Blessed (saith he) is the man whom thou chusest, and causest to approach unto thee : whom thou chusest, embracing him with thy love, adopting him for thy sonne, and making him a member of thy Church, and causest him to approach unto thee, as a Scholler to thy Schoole, as a friend to thy house, as a childe

2 Sam. 14. 32

2 Ps. 65. 4.

to thy table, as a bride into the bosome of thy love, to know thy will, to beleeve thy truth, to receive thy grace, and to feele thy love, and to be satisfied with the goodnesse of thy house, even of thy holy Temple. What is the fruit and end of all the labours of Gods Ministers, but to worke and draw home the soules of men to God, to the fruition and enjoyment of God, to union and communion with God? All the labour of *Eleanor* was to bring home *Rebecca* unto *Isaac*, to espouse her to *Isaac*: and all the labour of Gods Ministers, his servants, is to bring men home to Christ, to espouse them to Christ; as *Paul* saith, *I have espoused you to one husband*. This is the sum of all, to gather men home to God and Christ, as chicken to the Hen, as Sheep unto the Shepherd, as children to the Parent, that they may be *reconciled unto God*, made one with God, and have the blessed enjoyment of God, as their highest excellency and chiefest good. And what are the longings of the soules of holy men who have discerned Gods beavties, who have tasted Gods loving kindnesse, but the fruition of God in his ordinances, and in his graces? *My soule* (saith *David*) *thirsteth for God, O when shall I come and appeare before God*; And againe, *My soule breaketh for the longings which it hath unto thy judgements at all times*. Very vehement and laborious are the desires of Gods servants after him and his testimonies; desires which doe even consume and weare out the strength and vigour of their soules; desires of perseverance, longing at all times, in prosperity and adversity. The soule of a good man is restless untill it hath the enjoyment of God and Jesus Christ, nothing else can content and answer it: Herein stands the excellency, the glory and comfort of it: untill it attain this it is unquiet.

Union and communion with God makes the soule flourish, as the branches by union with the vine. They that are planted in the house of the Lord, that draw nigh to God, conscionably frequent his word, and are ingrafted into Christ, they shall flourish in the courts of our God, as a watered garden, or as a tree planted by the waters side: this fills the soule with spirituall life, with heavenly sense and motion, as the members which are united to the head: *He that hath the sonne hath life,*

1 2 Cor. 11. 2.

2 2 Cor. 5. 19

3 Psal. 43. 1.

4 Psal. 119. 10

Benefits of union and communion with God.

5 Psal. 92. 12.

6 1 Joh. 5. 12.



a Math. 7.

b Psal. 4. 6.

c Ezck. 1. 20.

power, strength, a blessed fulnesse of holy and heavenly life; he spiritually moves, and eats, and walkes, and workes, and rejoyceth like a living man; this makes him strong as the <sup>a</sup> house that was united to the rocke, no windes nor waves of trouble can beat him down; this makes him strong as Christ is strong to beare afflictions, and to runne, like a strong man, the race of Gods commandements; this sustains him in all worldly desertions; this is instead of light when he is in darknesse, instead of <sup>b</sup> wealth when he is poore, &c. Union and communion with God answers all things. O be assured then that the top and flower of the soules happiness consists in union with God, and Christ Jesus: And as the fulnesse of the God-head dwelleth in the humaine nature of Christ bodily, substantially; so labour <sup>c</sup> to feelee God in Christ dwelling in thy soule spiritually; feelee him dwelling there by *illumination*, as the Sunne dwelleth in the ayre; by *ministration*, as the Vine to the branches; by powerfull and gracious *gubernation*, as a Centurion in the Army, a Master in the house, and a King in his Courts; by spirituall and holy *inclination*, bowing, bending and framing the heart to doe the will of God. As the Pylot at the Sterne works the ship towards the Haven, as the spirit of the living creatures in *Ezekiels* vision, being in the Wheelles, *Where so ever the Spirit moved they moved*: so feelee the Spirit of Christ in thy soule, so possessing, sanctifying and framing it, that there be a disposition and readinesse within thee to move as God in his Word doth prescribe, and whatsoever thou lovest, hold fast thy communion with God: As *Ioseph* left his cloake and fled from his Mistris to preserve his chastity; so let goe thy cloake, all the bodily coverings of wealth, honour, and whatsoever else, flye from sin, and keep thy communion with thy God, as the choycest excellency of thy soule.

CHAP. XIII.

*Declaring the perfection and fulnesse of Christ above the fulnesse of all Creatures.*

THE fourth thing in these words, is the matter which dwelleth in Christ; and that is *all fulnesse*; and the fifth is the condition or quality of this fulnesse, the fulnesse of the God-head. In Saints and Angels dwells a fulnesse of divine qualities, in Christ the fulnesse of divine essence; and herein Christ, as man, is manifested to be far more excellent then others, to come neerer to God, and to participate more of the fulness of God, then all creatures. And hence we learn, that

*Christ's perfection and fulnesse doth infinitely surpass the fulnesse of all creatures.* As the fulnesse of the sea surpasseth the fulnesse of small vessels; as *Saul* was <sup>d</sup> head and shoulders in stature above the people: so is Christ in heavenly stature and fulnesse far above all men and Angels; therefore is he stiled the <sup>e</sup> head of all principality and power, for his compleat dominion over all creatures; <sup>f</sup> the Prince of the Kings of the earth, to shew his power over all Kings, tyrants, and whatsoever enemies; <sup>g</sup> the beire of all things, having interest in, dominion over all creatures in heaven and earth; the whole world is his inheritance. Such is Christ's riches, that all the fulnesse of the world is but poverty, in comparison of him; and all the strength of the creature but weaknesse compared with the power that is in his arme: For God (saith the Apostle) <sup>h</sup> raised him from the dead, and set him at his owne right hand in heavenly places, far above all principality and power, and might and dominion, and every name that is named, not onely in this world, but also in that which is to come: Above the name of Kings for his dominion, above the name of rich men for his wealth, above the name of Conquerours for his victory, above the name of Saints and Angels for his purity, wisdom, and most exquisite and absolute perfection.

And this appears by the excellency of Christ's originall:

K 3

As

Doctr.

d 1 Sam. 10.

22.

e Ephes. 1. 22.

f Revel. 1. 5.

g Heb. 1. 2.

h Ephes. 1. 20.

21, 22.

3 Grounds of  
Christ above  
all creatures.  
1. Excellency  
of Christs ori-  
ginall.  
1 Heb. 1. 3.

As he is the second person in the Trinity, he is begotten of his Father by an eternall generation, *Very God of very God*: As man, he is the Son of God by hypostaticall union, his humanity subsisting in the person of the Son. Of Christ therefore the Apostle saith, that he is *the brightnesse of his Fathers glory and the expresse image of his person, being made so much better then the Angels as he hath, by inheritance, obtained a more excellent name then they*. He is the brightnesse of his Fathers glory, as the beames are the glory of the Sun; and the expresse image of his person, as the print of the Seale on the Wax is the expresse image of the Seale it selfe; and is more excellent then the choycest creatures, being the expresse and lively image of his Father, the maker of all by his power, the heire of all by his birth, the supporter of all by his providence, the revealer of all mystries by his wisdom, the purgation of all sins by the sacrifice of himselfe, head King and Ruler of all by his session at the right hand of God: And thus he hath a more excellent name then the Angels, according to his divinity by eternall generation of his Father, being the naturall Son of God, consubstantiall with the Father; according to his flesh, by a temporall birth of the Virgin, and operation of the holy Ghost, the flesh being assumed of the Son into the unity of his person; so that the same Son is both God and Man, not two Sons but one; and that not by adoption, but by union, not made a Son, but borne a Son, the flesh being assumed into the unity of the person of the naturall Son: As Christ hath being from, and union with the Father more naturally, intimately and entirely, then any of the creatures; so he excels all others. He that is most fully of God by regeneration, and commeth neere unto God by gracious union and communion, is the most excellent of many people.

Proportion  
between  
Christs humili-  
ation and  
exaltation.  
1 Phil. 2. 7.

This appeares by the proportion between his humiliation and his exaltation: he was abased and humbled below others, he appeared in *the forme of a servant*, he was of *no reputation*, rejected, reproached, persecuted, accused, blasphemed, spet upon, put to the shamfull death of the Crosse, and his *soule sorrowfull to the death*. And as he was humbled  
and

and abased below others, so it is fit he should be exalted above others; *Being* <sup>1</sup> *found* (saith the Apostle) *in fashion as a man, he humbled himself, and became obedient to the death, even the death of the Crosse; wherefore God also hath highly exalted him, and given him a name which is above every name.* God will honour such people as men dishonour, for their wel-doing: The good mans future glory shall fully answer his present ignominy. *David* was set behind the *Ewes*, his brethren preferred above him: the Lord takes *David* from the *Ewes*, and makes him King over *Israel*. *Joseph* was brought lower then any of his brethren, cast into prison, fetters put upon him; yet from thence he came to the second place next the King in *Egypt*: Christs humiliation was deepest, Christs glory is highest; let no man for any reproach decline the way of godlinesse; the basest crosse shall turne to their most glorious crowne that suffer for wel-doing.

This appeares by the Subjection of all things under him, *all things are put under his feet*; all things high and low, great and small, visible and invisible, present and to come, are put under Christs feet; even as he is Man, Men and Angels are put under him as Subjects under their Sovereignes, as Nobles under their Prince; the Saints and faithfull servants of God are put under him as sheep under their Shepheard, as the Bride under the Bridegroom, as the members under their head; all troubles and afflictions are put under him, as *Souldiers under the Centurion*; all Devils are put under him, as captives under their Couquerour: as *Josua* trod upon the necks of the Kings of *Canaan*, so doth he trample downe and triumph over all the Princes of darknesse; all sins and transgressions are put under him, as the offences of a land under a King, Christ having authority to forgive them; as diseases under a Physitian, Christ having ability to heale all the distempers of the soule; as the clouds under the Sun, Christ being able to dispell and blot them out, as the Sun the clouds; as debts under a rich man, Christ being able to make full satisfaction; death and hell are put under him, as the opening and shutting of the house are under him that hath the keyes of the house. Absolute, universall, irresistible

Phil. 2.8.9.

2. Subjection  
of all under  
Christ.  
m Ephes. 1.22

n Matth. 8.8.

o Revel. 1.18.

p Mat. 28. 18.

Use.  
Who have  
choycest ful-  
nesse.

p Psal. 17. 14.  
Job 21. 6.

r Ephes. 5. 18.

s Iſe. 59. 11.

r Ephes. 21. 3.  
19.  
1. Excellent.

a. Permanent.

ble is Christs jurisdiction, & having all power both in heaven and earth given him.

Behold in this who are filled with the chiefeſt and choyeſt fulneſſe: this is the excellency of Chriſt, that he is filled with all the fulneſſe of the God-head; and this is the excellency of the ſoule to be filled with the fulneſſe of the Spirit: of all fulneſſe, heavenly fulneſſe is the choyeſt: Chriſt of all ceeatures cometh neereſt to God, and his fulneſſe is the fulneſſe of the divine eſſence: Among men ſuch as are moſt nigh and moſt deare to God, their fulneſſe is a fulneſſe of heavenly gifts and graces. God often fills his enemies with earthly abilities, as *Abraham* filled the hands of *Iſmael* with the moveables, as men fill *Swine* with *Huſkes* and *Acornes*; but his friends he fills with ſpirituall gifts, as *Abraham* gave the inheritance unto *Iſaac*; and *Elkana* a worthy portion to *Hanna*. Spirituall fulneſſe is a portion of the higheſt price, of the ſweeteſt and choyeſt uſe; and with this fulneſſe we muſt all ſtrive to be filled. *Be not drunken* (ſaith *St. Paul*) *with wine, wherein is exceſſe, but be ye filled with the Spirit*: with the wiſdome of the Spirit, with the holineſſe of the Spirit, with the power of the Spirit, and with the joy and peace of the Spirit. Spirituall and heavenly fulneſſe is proper to the Lords ſervants; let the covetous, like the rich man in the Parable, fill his *Barnes* with *corne*; let the Drunkard, like them in the Prophet, fill themſelves with ſtrong drinke; let the ambitious, like *Haman*, fill himſelfe with worldly honours: but let the Chriſtian fill himſelfe with the graces of the Spirit; for this let us pray, heare, contend, and ſtrive to be filled with the fulneſſe of God, with the higheſt measure of ſpirituall perfection, whereunto we can attaine. This fulneſſe is the moſt excellent, therefore ſtiled the fulneſſe of God: God is infinitely more excellent then the earth, and this fulneſſe far excelleth all worldly fulneſſe. As *Bathsbeba* ſaid of the vertuous woman, *Many daughters have done excellently, but thou excelleſt them all*: ſo may we ſay of this fulneſſe, how excellently ſover other fulneſſes may doe in their place and kinde, yet this fulneſſe of grace excelleth them all. This fulneſſe is the moſt permanent, this abideth as the Sunne in the firmament,

ment, as the waters of the Sea, as the fire upon the Altar, when other fulnesse faileth, like *the waters of Tema*, and vanished like a vapour: This is a growing fulnesse, like the waters comming out under the Temple, rising higher and higher, shining like the light more and more to the perfect day. This is an honourable fulnesse, it is a Crowne and a Diadem to him that hath it, it makes man an excellent man indeed. To excell in vertue is mans choycest excellency: It is a sweet and comfortable, a satisfactory and contenting fulnesse, a *Feast of marrow and fat things, and of wine refined upon the lees*; a River that filleth and makes glad the soule: Oh then above all fulnesse, highly prize, diligently seek, earnestly hunger after the fulnesse of God; care not for the fulnesse of gold, fulnesse of lands, fulnesse of honour, fulnesse of carnall contentments, but for the fulnesse of God: this will make thee strong against temptations, patient in afflictions, joyfull in sufferings, holy in thought, gracious in speech, fruitfull in action, humble in prosperity, confident in adversity, fervent in prayer, profitable in hearing, godly in conversation, and graciously assured of future fulnesse, of an eternity of all blisse and happinesse.

3 Honourable

4. Sweet and  
Satisfactory.

CHAP. XIII.

*Setting forth the superlative excellency of Christ above all creatures.*

**H**ERE, as in a glasse, we may behold the transcendent and superlative excellency of Jesus Christ above all the creatures. David was better then *ten thousands of the people*: Christ is more excellent then all the thousands of men and Angels; *his name alone is excellent*, for his divine originall, for his union of two natures in one person, and for the mighty workes which have been wrought by him. God hath given him a name above every name, for dignity, Majesty, authority, power, and most compleat perfection; as the name of Kings is above the name of Subjects, the name of an heire

2 Sam. 18 3.

Psal. 148. 13.

Phil. 2 9.

L above

2 Cor. 3. 10.

Esay 7. 14.

Math. 1. 21.

Mel in ore, me-  
los in aure, ju-  
bilus in corde.

Iſa. 9. 1.

above the name of servants, the name of a Centurion above the name of Souldiers, the name of ransomer above the name of redeemed captives; excelling all the creatures, as the tallest cedars the lowest shrubs, the most glorious Sunne the weakest lights, the deepest Sea the smallest drops, the highest Prince the most poorest beggars, and the richest jewell the most unworthy stone. The Apostle saith of the glory of the Law in comparison of the glory of the Gospell, *That which was glorious had no glory, by reason of that which excelleth*: Thus the glory and excellency of all creatures, is as no glory and excellency, in respect of the surpassing glory and excellency of Christ Jesus. Full of divine and heavenly, sweet and soule-ravishing excellency, are the names given in sacred Scripture unto Christ: as *Immanuel*, God with us, in regard of his person, being God and Man in the unity of his person: and in regard of his office, being with us, by intercession with his Father for us, by protection against all enemies, by sustentation in all adversities. Christ being made one with us, is the fountain of all our happinesse. Sometimes he is stiled *Jesus*, a Saviour, no typicall, but a proper, true, spirituall Saviour; no mediate, but an immediate Saviour; a Saviour by *merit*, obtaining salvation by his perfect obedience and satisfaction; a Saviour by *efficacie*, applying all his benefits by the operation of his Word and Spirit; a Saviour in regard of the *terminus a quo*, the perfect righteousness, favour of God, and life eternall whereunto he brings us. Christ is the compleat and perfect author of salvation to all Gods children. Full of heavenly sweetnesse is the name *Jesus* to all true beleevers; *Hony in the mouth, musicke in the eare, a jubilee in the heart*, saith Bernard. Superlatively sweet and excellent is that salvation which Christ brings to all that unfainedly receive him. Sometimes his name is called *Wonderfull, Counsellour*, the mighty God, the everlasting Father, the Prince of Peace: *Wonderfull* for the admirable union of two natures in one person, for his wonderfull conception and birth of a Virgin, and *Wonderfull* for the administration of his Kingdome, wonderfully saving his servants, wonderfully destroying his enemies. *Counsellour* for the wisdom which



which he revealeth, and counsell which he giveth the elect, by the Gospell, making them wise unto salvation. *The mighty God*, for the miracles he wrought, the donation of the Spirit, and regeneration of Gods chosen. *The everlasting Father*, for the life of grace and glory which he ministers to all true beleevers: And *the Prince of Peace*, for the peace which he makes between God and his chosen, for the concord which he workes between Godschilren, and the heavenly tranquillity which he puts into the consciences of contrite and broken-hearted sinners. The names of the Lord *Jesus* are Characters full of wonders in the eyes of all beleevers, and beames ministring the heavenly light of wisdom, and consolation to all that come unto him. Sometimes he is figuratively stiled a *Head*, for the excellency, dignity and eminency of his condition above others, as the head is the most noble, and eminent above all the members, for his mysticall conjunction with true beleevers, direction, gubernation, protection, which he ministers to them, and for the communication of all spirituall life, sense, motion, and every good thing to Gods children. Sometimes he is stiled a *Rocke*, and the *head stone of the corner*, for his conjunction of Jew and Gentile in one Church, and for his might in sustaining all such as are by a lively faith built a spiritual house upon him. Sometimes he is called a *Lyon*, *the Lyon of the tribe of Juda*, for his principality and eminence, as the Lyon is the King of all beasts; for his vigilancy, as the Lyon sleeps with his eyes open: Christ is a keeper that never sleeps; for his power and efficacy, in plucking us out of the mouth of the roring Lyon, the Divell; for his custody, keeping us as the Lyon his whelps; for the terrour he casts upon the hearts of his enemies, by the Preaching of his Word, as the Lyon by his voyce makes all the beasts to tremble; and by the raising of his chosen unto life, as the Lyon by his cry awakens his young which sleepe. Sometimes he is called the *Sunne*: the *Sunne* is the Prince of the Starres, Christ is the Prince of the Kings of the earth; the *Sunne* is the eye of the world, Christ of the Church; the *Sunne* conferreth light with his beames, Christ confers the light of knowledge, faith, and all

Ephes. 1. 22.

1 Cor. 10. 4.  
1 Pet. 2. 5.

Revel. 5. 5.

Mal. 4. 2.

2 Cor. 11. 2.

Four excellencies in Christ, on which men are to fasten the eyes of their faith.  
1. Excellency of domination.

Math. 8. 8.

grace to the soule; the Sunne is in the midst of the Planets, Christ is a middle person between God and man; Christ gives the light of glory to the Saints above, the light of grace to beleivers here beneath: The Sunne warms the earth, Christ the heart with his divine love; the Sun makes the earth fertile, Christ makes the soule fruitfull; the Sun casts his light upon the poore mans Cottage as well as on the Kings Palace, Christ shines as cleerly and comfortably unto the heart of the poorest as of the richest Christian. Sometimes he is stiled a *Bridegroom*, a Husband, for his dominion over, dispensation and betrothment with, and singular affection to his Spouse the Church; for his protection, nutrition and communication of honour to the children of God, for his entire union with, and acquisition of his Spouse. *Sampson* and *David* obtained their Brides by shedding the blood of their enemies, Christ hath obtained his Spouse by shedding his owne blood, and dissolving the works of the Devill, his and their adversary. Most excellent authority, dignity, majesty, power is the beauty, wisdom; love and chiefest goodnesse shining forth to the soules of Gods servants, in and through the names of Christ Jesus.

Let us therefore lock and fasten the eyes of our faith, first, upon the excellency of Christs dominion: Behold him reigning as *King of Kings*, and *Lord of Lords*, and vaile & bow to him. As *Pharaoh* put all the people of his Land, from the lowest to the highest, under *Joseph*, because none was excellent as *Joseph*; so let us put all the faculties of our soules, and all the members of our bodies, the whol man under Christ; let al be subject and serviceable unto Christ, let all be ruled and guided by Christ, Christ hath absolute and most excellent authority over us; and therefore, as all that travell in the day are guided by the Sun, as all Israel were guided by the Pillar, as all the members of the body are guided by the head; so let us in all things be guided by Christ, let us goe and come at Christs command, as the Souldiers did at the command of the Centurion. All mans goings are aberrations, if he be not guided by *Christ Jesus*: nothing is well done but that which answers Christs direction: they that walk after their owne fancies,

fancies, walke in darknesse. It is recorded of the wheels in Ezekiels vision, That when the living creatures went, the wheeles went; and when the living creatures stood, the wheeles stood; when the living creatures were lifted up, the wheeles were lifted up over against them; for the spirit of the living creatures was in the wheeles. Thus let our motion and station be according to Christs prescription, having, as the Psalmist saith, the law of God in our hearts: And as Christ hath excellent dominion, so let us feele him reigning and ruling with-in us; by illumination, as the Sunne doth rule the day by filling the Ayre with light; by subjugation and putting under all our unruly lusts, as Joshua ruled in Canaan, by treading upon the necks of the Kings of Canaan, and putting them to death; by direction and guidance of our soules to move aright in the wayes of God, as the Pylot doth guide the ship; by love, as the husband doth rule the wife; by inhabitation and possession, as the dweller doth rule the house; by gracious and heavenly influence, as the hand doth guide the pen, and the load-stone doth turne and draw the iron towards it: It is the glory of mans heart to become the Throne of Christ, the honour of mans life to be wholly subject unto Christ, it is a far greater honour to be Christs a gracious servant, then the worlds prophane commander. He that is most spiritu-ally subject, is most truly excellent; of all men he hath the choycest dominion, that yeelds to Christ most ready and free subjection. Every thing shall serve him, who readily serves the Lord of all things.

Look upon the excellency of Christs power, behold him as one to whom power belongeth; power of creating and making all, power of dispensing and administering all, power of supporting in the greatest weaknesse, and power of dissolving the greatest forces; look upon him as on the rock which never sinketh, as on the Captain that ever prevai-leth, as on one whose arme is never shortened, and build upon him as the wise man built his house upon the rock, and thy soul shall never sink; hide thy self under the shadow of his wings, as the Chicken under the wings of the Hen, and the infer-nall vultures shall never make a prey of thee. And as Christ

L 3

hath

Ezek 1. 22.

Psal 40. 8.

a Bonus obedi-  
ens, domini ser-  
vus, proximi  
socius, mundi  
dominus, supe-  
riora habet ad  
gaudium, equa-  
lia ad consoli-  
um, inferiora  
ad servitium.

Bernard.

1 Excellency  
of power.

1 John 3. 8.  
1 Cor. 10. 4, 5.  
Acts 12. 7.

Marke 5.  
Gen. 7. 17.  
Jan. 3.  
Col. 1. 11.

1 Sam. 18.

3. Excellency  
of love.

Iſa. 40. 11.

Gen. 29. 17.

hath excellent power, so strive to feele this power of Christ inwardly in thy heart and soule, in *dissolving the works* of Satan, in casting downe his kingdome and *mighty holds* within thee; as *Peter* felt the power of the Angel in smiting off his fetters, and bringing him forth of *Herods* prison; as they who were possessed, felt the power of Christ in casting out the Devil. Labour to feele this power healing all thy spirituall maladies, as the diseased woman felt the vertue of Christ curing her sicknesse; sustaining thee in all afflictions, as the Arke sustained *Noah* in the deluge; restraining all the fiery darts of Satan, as he restrained the fiery furnace from hurting the three children; filling thy soule with all spirituall and heavenly might, making thee strong in knowledge as Sun in light, strong in faith as the tree in roots, strong in love as a fire of much wood in heat, strong in motion and comming home to God, as a River of much water is strong in comming home to the Ocean. Man that feels Christs gracious power and vertue, is the man that discerns Christs excellency: Christ is even nothing in mans apprehension untill man hath experience of this his powerfull and mighty working. When *Israel* saw the mighty work of *David* in overthrowing the great *Goliath*, then *David* was much set by. Mans experience of Christs mighty and gracious working, makes Christ very precious to him.

Look upon the excellency of Christs love, see him loving and embracing the humble and penitent soules of men, as the Bridegroom: his sad and sorrowfull Bride; see him binding up the broken hearts of men, as the tender and carefull Physician the wounds of them that are diseased, with Ladies hands, with singular tenderneſſe and compassion; behold him gathering to himſelfe, and bearing in the boſome of his love, and conſorting with the promiſes of his Word the wounded in ſpirit and afflicted in conſcience, as the carefull Shepherd gathers and carries the weak and feeble ſheep; behold him like *Jacob* in his love ſerving in the heat and in the cold for *Rachel*; ſerving him in manifold afflictions from his cradle to his croſſe for our ſakes, to make a Spouſe unto himſelfe; ſee him in his ſympathy and fellow-feeling afflicted in all the affliction

affliction of his people, as a head with the affliction of the members, as a nurse with the affliction of her child; look on him and see him in love stripping himselfe of his glory, dignity and life it selfe for us, as *Jonathan* in his love stript himselfe of his sword and garment, and gave them to *David*; Look upon this excellent love of Christ, price it more highly then the thirsty man doth *Wine*, then the worldly man his *Corne and Oyle*, or the living man his life. Of all possessions the love of Christ is most precious: nothing sweet like Christs loving kindnesse to the soules of Gods servants: nothing can make man miserable, or his condition uncomfortable, that hath the feeling of Christs love within him. Christ at the marriage in *Cana* turned water into wine; the marriage of the soule with Christ, the having of the love of Christ, turnes the clouds of sorrow into a Sun of comforts, the dust of disgrace into a crowne of honour, the tempest of trouble in to a calme of peace, and the empty cisterne into a full fountain. Oh how sweet, how honourable, how full, how well pleasing doth the love of Christ make their condition, who have the beames of his Countenance shining upon them!

Look upon the excellency of Christs consolations, which water and refresh the soule, as the Rivers did the garden of *Eden*; which revive the heart and make the inward man to flourish after a long winter of affliction, as the beames of the Sun doe the earth in the spring season; consolations external in the ministry and doctrine of the Gospel, and internal in the sweet and peaceable operation of the spirit: Thus you may heare Christ comforting his Spouse after her long troubles, *Loe* (saith he) *the winter is past, the raine is over and gone*: the troubles and grievances raised by the malice of the world, feares, terrours, and sorrowes of ~~the~~ caused by sin, and raised, like a tempest, by the sense of Gods wrath, are gone, appeased, and put away by the sweet, gracious and comfortable comming of Christ unto the soule, as the winter by the returning of the Sun. *The flowers appeare*: the graces and consolations of the Spirit appeare againe, adorning and sweetning the soule, and making it look with a joyfull face, as the flowers doe the earth. *The time of the flying of Birds is*

Isa. 63. 9.

Phil. 2. 7.

1 Sam. 18.

Cant. 1. 3.

Ps. 14. 1.

Psal. 63. 3.

John 2,

4. Excellency of consolations.

Cant. 3. 11.

Ephes. 5. 19.

Isa. 4. 1.

Job 33. 4.

Ezra 9 8.

Math. 2. 26.

Rom. 8. 16.

come: the houre of the Saints consolation is come, Christ makes them joyfull with the feeling of his Word and Spirit, and they with *Psalmes and Hymnes and spirituall songs doe sing, and make melody in their hearts unto the Lord.* The Lord Jesus ever ministers sweet refreshments after long afflictions to the soules of his servants; he gives them water out of the Rock, and honey out of the Lyon; he makes their heaviness matter of rejoycing, and their sufferings an occasion of triumph and exaltation. Now he comforts them as a Haven the Mariner after a long storme, becomming to them a *place of refuge and a covert from the storme and from the raine.* Now he solaceth them with the assurance of the pardon of their sin, as a King the malefactor with a pardon, after much sorrow and long supplication. Now he reviveth them with the light of his countenance, as *David*, after many dayes, let *Abolom* see his face. Now he cheereeth them with his presence, as a Bridegroom the Bride after long absence: Now he quiets them as he did the stormy waters, and gave a calme to his Disciples: Now he sends his Spirit with a certificate of peace to their consciences, as sometime the Dove came to *Noah* with an Olive-branch: Now he lets them see the end of their fears and sorrow, as *Noah* after many dayes, saw the dry land appear. Christ is very wise and wonderfull in the dispensation of comforts to his afflicted servants; he ever takes the fittest opportunities both to sweeten and remove mens miseries: when the overflowing flood of worldly comforts prove an empty pit and broken cisterne, then appeare Christs comforts as a living spring that never faileth.

And herein is the excellency of Christs consolations, that they are, First, *seasonable*, as light in darknesse; as the Well to *Hagar* when her Bottle was empty: Secondly, that they are *full* consolations, their latitude equall to mans miseries: Thirdly, that they are *strong* consolations, overcoming mans distractions and distresses: And fourthly, *everlasting*, abiding to the end with Christs members: And O how should this excellency of Christ Jesus fill us with high and excellent thoughts of Christ, with strong and excellent faith in Christ, with fervent and excellent love to Christ, with humble

humble, hearty and excellent subjection under Christ, with full, constant and most excellent contentation with Christ, having him in whom is fulnesse infinitely surpassing the fulnesse of all creatures.

## CHAP. XV.

*Opening the blessed and happy condition of them that are partakers of Christ.*

**T**His declares the singular happines and blessed condition of such are partakers of Christ above all other persons: they have him in whom is fulnesse, infinitely surpassing the fulnesse of all creatures, Mans having spirituall right and interest in Christ Iesus, is mans greatest happinesse: It is the happinesse of a Traveller to have the Sun, in which is fulnesse of light, to guide him; therefore the Sun appearing, he leaves all other lights, and contents himselfe with this, as having enough in this. It was the happinesse of the Merchant in the Parable to have the precious pearle; he sold all to possesse himselfe of that, assuring himselfe that having that he had enough, he needed no other treasure to be added: Christ is a glorious Sun, in whom is all light; a precious Pearle, in whom is all treasure; he that hath him needs nothing else to make him happy: He that hath all things without Christ, is poore, base, miserable; he that hath Christ in the absence of all other things, is rich, full and honourable. As *Augustine* sometime said of the knowledge of other things, and ignorance of God, *Unhappy is he that knowes all things, and knowes not thee; but he that knowes both thee and them is happy; not for them, but for thee alone*: So in this case unhappy is he that possesseth all things, and hath not Christ, but he that hath both Christ and them, is happy; not for them, but for Christ alone. Harken, whom doth the Spirit of God pronounce happy, *Blessed is the Nation whose God is the Lord, and the people whom he hath chosen for his owne inheritance*: The Nation which hath God for their Lord, in his Ordina-

M

nances

3.

Mark. 13. 44.

*a Infelix qui omnia novit & te nescit: qui autem te & illa novit, non propter illa beatus, sed propter te solum.*  
Psal. 33. 11.



Psa. 146. 3, 4.

*Vitrea est, quum  
spendet  
frangitur.*Happinesse of  
having Christ  
illustrated in  
five things.  
1 A wise guide2. A faithfull  
friend.  
Prov. 18. 12.

Pro. 27. 9.

nances, as a teacher instructing them; in his love, as a father regenerating and embracing them; in his care, as a Shepherd watching over them; in the operation of his grace, as a Physician healing them, as a Gardiner pruning, dressing, watering them. Here is mans blessednesse to have God in his love, mercy and saving graces. And againe, *Put not your trust in Princes, nor in the Son of man, in whom is no helpe; his breath goeth forth, he returneth to his earth, in that very day his thoughts perish.* Happy is the man that hath the God of Jacob for his God, whose hope is in the Lord his God: Wherein the Psalmist shewes the vanity of all externall excellencies, and the folly of them that trust in them, that magnifie themselves in the presence of them, being things perishing, and suddenly changing. For as *Mimus* said of Fortune, *It is glasse, when it shines it breaks;* so is the greatest worldly fulnesse but a glasse, when it shines it breaks, when it flourisheth, then it withers: On the other side, the Psalmist sets forth the singular felicity of them that have the God of Jacob for their God, who by knowledge, choyce, faith, love, obedience and delight, have him for their God, their guide, their rock, their crowne, their portion: they are happy, they are blessed, they are in a most honourable and sweet condition.

Great is the happinesse of man in having Christ: as *David* said of *Goliaths* sword, *There is none to that.* He that hath Christ, hath first, a wise guide, able to direct him, as the fiery Pillar guided Israel, and the Star the Wise men. Christ hath all the treasures of wisdom; he that hath most of Christ is the wisest man in the world; he that hath the Sunne, hath more light then he that hath all other lights, and wants the Sunne.

Secondly, he that hath Christ, hath a faithfull friend, a sure friend, a sweet friend, an able, an everlasting friend. A friend (saith *Solomon*) is neerer then a brother: Such a friend is Christ when father and mother forsake us, Christ taketh us up. Oynment and perfume rejoyce the heart, so doth the sweetnesse of a mans friend by hearty counsell, saith the Wise man: Such a friend is Christ, his instruction, his presence, his love, are better then Oynment and perfume, filling the soule with all joy in

in beleeveng. *A friend loves at all times* : Such a one is Christ : whom he loveth once, he loveth to the end. Have Christ for thy friend, and thou needst not be dismayd at al the hatred of the world.

Prov. 17. 17.

Thirdly, he that hath Christ, hath a *sure rock* to sustaine him, a firme shield to defend him. Christ, like *Noahs Arke*, will beare him up in the deepest deluge of affliction ; like a firme Anker, he will stay the ship of his soule in the stormy tempest of all troubles ; like a *wall of fire*, he will defend him, and consume all that rise against him. Great is that mans safety who hath Christ for his keeper : there is more safety with Christ in the tempest, then without Christ in the calme waters. That soule is invincible which hath Christ for his Castle and his Captaine.

3. A sure Rock

Zech. 3. 5.

Psa. 3.  
Isa. 32. 2.

Fourthly, he that hath Christ, hath the *biggest honour* : The woman joynd in wedlock with the King, is more honourable then all the women of the Land. *Hester* obtained more grace and favour in the sight of *Ahasuerus*, then all the Virgins, and the King set the Crowne royall upon her head : he that hath Christ obtaines more grace and favour with God, then all the men on earth besides him, and is as a *crown of glory* in the Land of the Lord, and as a *royall Diadem* in the hand of his God. All that have Christ are sons of God, heirs of heaven, spiritual Kings : he is most honourable and glorious that comes nearest unto Christ, that receiveth most of Christ ; it is not naturall birth, but new birth ; not worldly abundance, but heavenly fulnesse, that honours man in Gods presence. *The onely freedome with God* (saith *Jerome*) is not to serve sinne ; and with God to excell in vertue, is the biggest nobility. Most honourable and gracious is the discription of the Church represented by a woman clothed with the Sun, a crowne of twelve Starres on her head, and the Moone under her feet. That mans condition is questionlesse most honourable, that hath the Sun of righteousness cloathing him, the starre of Gods Word guiding him, and all the things of the earth put under him.

4 Highest honour.

Hest. 2. 17.

Esa. 62. 3.

Iohn. 1. 12.  
Rom. 8. 16.  
Reve. 1. 6.

b *Sola apud Deum libertas est, non servare peccatis ; summa apud Deum nobilitas est, gloriari esse virtutibus*  
Reve. 12. 1.

Fifthly, he that hath Christ, hath all ; he that is wedded to the Master of the house, hath all the house. Man by his spiri-

5. The having of all things.

1 Cor. 3. 12,  
23.

rituall wedlock with Christ, hath interest in all the things of this great house of the world. Of such as have Christ the Apottle saith, *All things are yours, whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and yee are Christs, and Christ is Gods: All things are yours; all the creatures here below are yours, as your servants to doe service to you, as all the servants of the house are under the Mistresse of the house: the Angels are also yours to minister to you, as the Nobles of the Land are the Queens to attend and wait upon her: All things are appointed for your good, for your edification, supportation and comfort: Whether Paul, or Apollo, or Cephas, all the Ministers of God from the highest to the lowest, are yours, as lights to guide you, pastors to feed you with knowledge and understanding, as Shepheards to gather you home to Christ, as Phytitians to heale you, as builders to hew and square you, as husbandmen to manure and dresse you, as the friends of the Bridegroom to wooe you, to perswade and betroth you to Christ: All the Ordinances of God are yours, as a schoole to instruct you, as a Banquetting house to feed you, as an Artillery house to furnish you with spirituall armour, as a Bethesda to heale you: All these are for your sakes, for your good: The world is yours, as a house for you to dwell in, a Country for you to live in for a season: All the goods of the world are yours to use; as the things of the house are the wives to use; they are all sanctified unto you: All the malice and opposition of the world is yours to weane you from the earth, to drive you home to Christ, to exercise your graces, and sweeten unto you Christ Jesus: The fulnesse, pomp and glory of the world is yours, to try your sobriety, humility, vigilancy and moderation in all things. Not onely all things are yours, but all conditions, whether life or death: life is yours, the time of life is yours to learne and know God, to get assurance of another life: The prosperity of life is yours, to be thankfull to God for it: The troubles of life are yours, to learne to beare the crosse with patience: All the severall estates and conditions of life are yours, in each of them to shew your subjection and obedience.*

ence unto God: Death is also yours, to put an end to all your miseries, as a Physitian to cure all your diseases, as a Haven of peace after all tempests, as a place of rest after all labours, as the red Sea to Israel, drowning all sins, ending all sorrowes, and giving entrance into endlesse joyes; as the red Sea drowned Pharaoh and the Egyptians, and proved a safe passage to the Israelites, and gave them occasion of great triumph and exaltation: *Things present, and things to come* are yours, present things are yours, present good things are yours, to behold God in them, to praise God for them, to serve God with them, to doe good to othes by them: present afflictions are yours, to try you, to humble you, to purge you, to sweeten the meditation of Christ and Heaven to you: present sins are yours, to make you vile in your owne apprehension, to drive you out of your selves, to let you see the necessary use of Gods Ordinances, and the necessity of Christ Jesus: *Things to come* are yours, afflictions to come are yours to prepare for them, sinnes to come are yours to prevent them, Heaven and happinesse to come are yours to sustaine and comfort your selves with the thought and beliefe of them. All things, of whatsoever kind or nature, are yours, *and you are Christs*: Christs servants to obey him, Christs Spouse to love him, Christs members receiving all from him, possessing all in him; *and Christ is Gods*, subordinate unto God as Man, and Mediator between God and Man. Here are all the latitudes of a Christians riches, his having of all in Christ Jesus. Let the proud man with Nebuchadnezzar, blesse himselfe in his stately palace; let the mighty man, with Goliath, boast himselfe in his tall stature, and strong armour; let the valiant man, with Senacharib, magnifie himselfe in his victories, and the covetous blesse himselfe, with him in the Parable, in having his Barnes full: but let the Christian pronounce himselfe happy, onely happy, truly happy, fully happy, everlastingly happy in his having of Christ; for Christ Jesus is mans sole and joyfull, constant and most glorious happinesse, because in him dwells all fulnesse, even the fulnesse of the God-head bodily.

The last thing in this Verse is the manner how the fulnesse

*Omnis plenitudo divinae naturae in corpore eius inhabitat.*

ness of the God-head dwels in Christ, and that is *bodily*, in the body or humain nature assumed; in that the fulnesse of the God-head dwelleth: All fulnesse, saith *Jerome*, of the divine nature dwelleth in his body; and the Apostle addeth this word *bodily*, first, to put a distinction between the dwelling of the God-head in the humain nature assumed, and in the Saintr; in them the God-head dwels by the communication of vertue, but in this the God head dwels *personally*, by the communication of the person of the Son to the humane nature: secondly, this the Apostle addeth, to shew that Christ, according to his humain nature, is head of the Church; by reason of the personal inhabitation of the God-head in the flesh: thirdly, to declare the full and open manifestation of God in Christ: God did often manifest himselfe unto men in shadowes, and in powerfull and mighty works, but in Christ he hath manifested himselfe most fully, dwelling in the flesh assumed personally; so that Christ in our flesh is true God and true man, and he that hath the Son of God hath the Father, he that enjoyes Christ enjoyes God, because the God-head dwels in the humane nature personally, and by this we see, that

*Dicitur.*

*Christ dwelling in our flesh is true God.* Christ the Sonne of God dwelling in our flesh, is truly and essentially God, nothing is wanting to Christ that belongs to God, that appertaines to the divinity; whatsoever the Father doth, the Son doth in our flesh, though not by the power of the flesh, but by his God-head dwelling in the flesh; the names of nature and of imposition, the titles of honour, love, office and labour, which are given unto Christ, and the attributes of eternity, of immutability, immortality, omnipresence, omniscieny and omnipotency, ascribed unto Christ, together with the miraculous and mighty works wrought by Christ, doe give an ample, cleer and invincible testimony of Christs God-head.

*Applocation.*

Let us therefore look upon the God-head of Christ in our flesh, and admire his goodnesse in comming so neere unto us, and strive by faith and love to come to him, and through him to God; Christ reconciling God and man, as

*Jacobs*

Jacobs Ladder joyned heaven and earth together; God dispensing all to men by Christ, and accepting men through Christ, as the Angels descended and ascended by the Ladder in Jacobs vision. Let us againe contemplate Christ as God dwelling in our flesh, and feare him and obey him above all commanders, exalt him above all men and Angels, love him above all creatures, stay upon him in all distresses, consecrate our selves to his service, celebrate him as the author and worker of all our welfare and happinesse, and quiet and content our selves in and with him, as the fountaine of all fulnesse.



## VERSE 10.

*And ye are compleat in him which is the head of all principality and power.*

## CHAP. XVI.

*Ascribing perfection in Christ to such alone as are truly gracious.*

IN the precedent verse is the fulnesse of Christ opened, in this verse is the fulnesse of his members proposed. Christ is very free, and full, and gracious in his ministrations to his servants: As there is a fulnesse in the Vine, so there is a fulnesse in the Branches; as there is a fulnesse in the Sea, so there is a fulness in the Rivers; as there is a fulness in Christ so there is a fulnesse in his Members; they are compleat in him which is the head of all principality and power.

These words contain a third argument, used by the Apostle, to dehort and dissuade men from having recourse to humaine traditions, phylosophicall doctrines, vaine and need-

Scope of the  
Apostle.

needles ceremonies; from seeking perfection or fulnesse in such empty lamps, broken cisternes, and barren trees; considering they have perfection neerer home, and in themselves being in Christ, incorporate into Christ, in whom is all fulnesse, they need not looke else-where for perfection, for they are compleat in him.

Two parts.  
1. Saints perfection;  
2. Christs exaltation.

John 11. 44.

John 9.

2 Kings 5.  
Ephel. 2. 41  
Gen. 41. 14,  
42.  
2 Cor. 5. 17.

Note.

Use 1.

Gen. 3.

In the words we have two things in the generall. 1. The Saints perfection, and yee are compleat in him. 2. Christs exaltation, which is the head of all principality and power. First, of the Saints perfection, and ye are compleat in him. Wherein we may take notice, first, of the subject yee, not all, but yee: Ye who are effectually called from the death of sinne to the life of grace; as Christ called *Lazarus* from the death of the grave, to the life of nature: Yee that are savingly enlightened, as the eyes of him that was borne blinde were opened: Yee that are spiritually purged and clesned from sinne, as *Naaman* was washed from his Leprosie in *Jordan*: Yee that have put off the old man, and put on the new, as *Joseph* had his prison garments taken off, and vestures of fine linnen put upon him, and a golden chain about his neck, yee from whom all old things are put away, and to whom all things are become new; ye are compleat in him.

Such alone as are truly holy and gracious, are compleat and perfect in Christ Jesus. Such alone are living branches in this vine, a spirituall Bride to this Husband, endowed with Gods image, interested in Gods promise, separated from worldly vanities, and the power of uncleanness, clothed with Christs righteousness, and filled with Christs fulnesse.

Prophane and carnall people are farre from all spirituall perfection, as the dead are farre from life, the blinde farre from eye-sight, and bondmen farre from freedome. Unregenerate and ungracious persons have no saving knowledge of Christ Jesus, no participation of his fulnesse, no interest in his benefits, no taste of the sweetness of his mercies. Christ to them is a hidden Manna whom they taste not, an eclipsed Sunne whom they see not, a sealed Well of whom they drinke not, like the Tree of Life to *Adam* expelled out of the garden of *Eben*; one to whom they come not, of whose fruit



fruit they feed not. Reigning prophanenesse deprives the soule of all benefits and comforts of the Lord Jesus.)

Such alone as are truly gracious, are filled with Christs fulness, discern Christs excellencies, and are refreshed with the sweetness of his mercies: They alone that live to Christ enjoy Christ, and are made perfect by Christ, and have the promise of eternall life in and through Christ. O Christ (saith Bernard) he is plainly worthy of death who refuseth to live to thee; and he that is not wise for thee, is foolish: and he that cares to be, unless for thee, goes for nothing, and is nothing. O God (saith he) thou hast made all things for thy selfe, and he that will be for himselfe, and not for thee, begins in the midst of all things, to be nothing. Without Christ mans greatest fulness is nothing else but emptines: he that seekes himselfe, and not Christ, loseth both himself and Christ: he that strives without Christ to be happy, involves himselfe in the snare, and casts himselfe into the gulf of the greatest misery. To live to the Lord Jesus in true holinesse, is the onely way to everlasting happines: He that for Christ can make himselfe nothing, shall in Christ finde the perfection of all things. Labour then to be of their number who are truly holy and gracious, that you may be compleat and perfect in Christ Jesus.

Secondly, here is the benefit, *compleat*, full, entyre, perfect; compleat in the imputation of Christs righteounesse, in the inchoation of all saving gifts and graces, in title to all Gods promises, in the acceptation of their persons and services in and for Christ, Christ being the Beloved in whom they are accepted. And hence we learn, that

There is a spirituall and heavenly perfection and fulnesse in Gods faithfull servants: a fulness of *inchoation*, but not of *consummation*; as there is a fulness of light begun in the ayre in the dawning of the day; a fulness of *parts*, but not of *degrees*, as there is a fulness of members in an Infant as well as in a Man in respect of parts, though not in respect of full growth; a fulness of truth and uprightness, though not of absolute-ness: The least dram of Gold, and drop of water, is as truly Gold and water, as all the gold in the Kings Treasure,

N.

OR

Use 2.

*Dignus plane  
est morte qui  
et bi Christs re-  
cuset vivere,  
& qui tibi nos  
sapis despicit;  
& qui curat  
esse, nisi propter  
te, pro nihillo  
est, & nihil est,  
propter recipi-  
sum: Deus, se-  
cisti omnia, &  
qui esse vult  
sibi & non tibi,  
nihil esse inci-  
pit inter omnia*

Ephes. 1.6:

Doctr.  
Sorts of per-  
fection.

Phil. 3. 12.

2 Sam. 2. 33.

Pſl. 84. 7.

Exod. 25. 10.

11.

2 Cor. 8. 7.

Exod. 25. 37.

37.

Iſa. 11. 9.

Pſal. 72. 16.

or all the water in the deepe Sea : a fulneſſe in reſpect of intention, though not of acquisition ; they ſet perfection as a marke before them, they preſſe to it, though they have not yet fully attained : a fulneſſe of duration, though not of fruition ; they doe not faile and fall, like Haſael, by the way, but like good travellers, they goe from ſtrength to ſtrength untill they appeare before the Lord in Sion, though they doe not yet enjoy the end of their calling : a fulneſſe in reſpect of extension ; they mortifie all luſts, they depart from every evill way, they allow themſelves in no finne, though they cannot wholly abolith any finne ; they have an eye to all Gods precepts, and walke in all Gods ordinances, though they limpe and halt a little, as Jacob did in his travell, after he had obtained the bleſſing. This perfection and fulneſſe of Gods Saints and Servants was ſhadowed in the Arke, as it was a type of the Chnrch ; the Arke had a crowne of gold about it ; the Church, the faithfull ſervants of the Lord, are crowned with divers gifts and graces here, and ſhall be with the crowne of glory hereafter : The Arke had foure proportionable dimentions, the faithfull ſervants of Chriſt have the depth of faith, the height of hope, the latitude of charity, and the longitude of perfeverance, abounding (as the Apoſtle ſaith) in every thing, in faith, in utterance, in knowledge, in all diligence and love : The Candleſtick in the Sanctuary had ſeven lamps, and many branches, adorned with bowles, knops and flowers ; the Church and faithfull ſervants of God, are replenished with fulneſſe of divine and heavenly light, and beautified with the gracious workes of the Spirit ; this was Propheſied, *The earth, the faithfull people of God on earth, ſhall be full of the knowledge of the Lord ; as the waters cover the Sea, abundantly replenished with all the gifts of God ; and this the Lord ſignified by the mouth of the Pſalmiſt, ſaying, There ſhall be an handfull of corne in the earth, on the top of the mountaines, the fruit thereof ſhall ſhake like Lebanon and flouriſh like the graſſe of the earth : A Propheſie of the plentiſull Preaching of the Goſpell, abundant communication of divine and ſaving gifts to men, a large encrease of the number of beleivers, and ſweet conſolations ariſing in the ſoules* of

of men upon their freedome from the power of Satan, and their own corruption under Christs kingdome. And this perfection and fulnesse of the servants of God is exprest sometimes by the beauty of the *Lillies of the valley*; sometimes by the *brightnesse of the Sunne, the Moone, and the Morning*; sometimes by the glory and rich attyre of a *Queene cloathed with gold of Ophir, and a needle-wrought garment*; sometimes by a body washed with water, and anoynted with oyle, clothed with broidred worke, shod with a Badgers skin, girded about with fine linnen, covered with silke, decked with ornaments, having bracelets upon the hands, and a chaine on the necke, signifying the riches, fulnesse, splendor, beauty and admirable excellency of those graces, with which the Lord adorne the soules of his servants, grace and holinesse making Gods children surpassingly beautifull. That soul is most comely and beautifull, which hath the greatest measure of sanctification: This is likewise symbolized by the waters coming forth under the threshold of the Temple, rising higher and higher, untill they grew so deepe, that a man might swim in them; and for this the children of God are termed a *flocke of sheepe even shorne, come up from the washing, every one bearing twins, none barren among them*: for this they are stiled a *Garden inclosed, a Spring shut up, a Fountaine sealed, an Orchard of Pomegranats with pleasant fruits, a Tree planted by the waters side, whose lease doth not fade, trees bearing more fruit in their old age*. It is the property of Gods children to grow to more perfection, their corruptions, like the house of *Saul*, growing weaker and weaker; and their graces, like the house of *David*, waxing stronger and stronger: and the Scripture speakes of them plainly, testifying that they are full of goodnesse, as the Stars are full of light, and good Trees full of good fruit; full of piety towards God, full of charity towards man, full of knowledge in Gods will, full of faith in Gods Promises, full of godly sorrow for their offences, full of humility and meeknesse for their low opinion of themselves, and readinesse to put their necks under the yoke of Gods precepts: Full of the fruits of righteousness, as the fields are full of all sorts of fruit in the day of harvest: Per-

Cant. 2. 2.

Cant. 6. 10.

Psal. 45. 9, 13

4.  
Ezek. 16.

Ezek. 47. 5.

Cant. 4. 2.

Psal. 92. 12.

2 Sam. 3. 1:

Rom. 15. 14:

Phil. i. 11:

Col. 4. 12.

Ephes. 3. 19.

Col. 1. 9.

Ephes. 1.

felt and full in the will of God, in the knowledge and observance of it, as a good servant is full in knowing and obeying his Masters will, as a good Traveller is full in his way knowing it, and going on fully in it, with all his strength, with all cheerfulness, and with all steadfastness: Yea, filled with all the fulnesse of God, not with the fulnesse of his essence, but of his operations and communications of his grace to the soules of men: With the fulnesse of his will, being filled with the knowledge of his will in all wisdom and spirituall understanding: With the fulnesse of his Promises, beleeving them, and drawing waters of consolation from them with the bucket of faith, as from so many Wells of comfort: With the fulnesse of his love, as the childe with the love of the Parent, feeling the love of God shed abroad in their hearts: With the fulnesse of his gifts, as the ayre is full of the light of the Sunne: With the fulnesse of his Christ, who filleth all things in all men. And thus we see there is a spirituall and heavenly fulnesse in the Lords servants.

## CHAP. XVII.

*Laying down foure grounds of the Saints perfection.*

1. Union with Christ.

Rom. 12. 5.

Hos. 2. 19.

**I**N regard of *union with, and incorporation into Christ*: They are united Christ as branches to the Vine; the Vine is of the same nature with the branches; so is Christ, as man, of the same nature with beleevers: the Branches have their originall from the Vine, beleevers are begotten againe by Christ to a lively hope: the Branches are supported, nourished, and filled by the Vine; so are all true beleevers by Christ. They are united unto Christ, as members to the head; the head communicates sense and motion to all the members of the body; Christ communicates spirituall life, sense and motion, a heavenly fulnesse of all good things to the members of his mysticall body: They are united unto Christ as the Bride unto the Bridegroom, they are betrothed unto him for ever; the wife by her wedlocke participates of the

name, honour, dignity, and earthly fulnesse of her husband ; the Church, by spirituall wedlocke with Christ, partakes of the name, honour, dignity, and heavenly fulnesse of Christ : As man and wife are *one* matrimoniall flesh; so are Christ and his members one mysticall Christ.

1 Cor. 12. 13.

2. Proportion betweene Saints and Christ.

In regard of *proportion* : There is a naturall proportion and likeness between the head and the members, between the Parent and the childe, between the Sunne and the ayre enlightened by the Sunne ; and thus there is a spirituall proportion between Christ and all such as, like living members, are enlivened by him, like children are begotten of him, and savingly enlightened by him, as the Sunne doth enlighten the ayre : There is a gracious proportion and answerableness betweene Christ and all God faithfull servants, as between the Sunne and the Starres in the firmament, as between the King and the Queen in the Court, as between the father and the children in the Family ; they are *holy as he is holy*, in proportion, in imitation, in quality, but not in adequation, degree, and quality : they are *conformed unto Christ* in sanctification and in suffering : Christ hath fulnesse above measure, they have fulnesse in measure : In Christ is fulnesse as in the fountaine, in them as in the cisterne.

1 Pet. 1. 5.  
Rom. 8. 29.

3. Christs communication to the Saints.

In regard of *Communication* : The Sun communicateth light unto all the Starres, the Sea waters to all the Rivers; Christ hath not received for himselfe alone, but for all his members. Joseph had not the fulnesse of Egypt for himselfe alone, but for all the people of the Land, to dispense to them according to their severall necessities : God hath put all fulnesse into Christ, and through Christ he doth dispense the same to us. God (saith S. Paul) hath blessed us with all spirituall blessings in heavenly places in Christ ; with knowledge, justification, remission, adoption, sanctification, and all spirituall riches in Christ. God dispenseth all his fulnesse by Christ Jesus to his servants : As the Angels came downe by Jacobs ladder ; so doe all the gifts of God come downe to the soule of man by Christ : Of his fulnesse we doe all receive grace for grace. The words (saith Christ) which thou gavest me, I have given them ;

Ephes. 1. 3.

John 1. 16.  
John 17. 8.

4 Imputation  
of Christ.

2 Cor 5. 21.

Zach 3.

Rem 13.

1 Cor. 1. 30.

the words of Precept to direct them, the words of Promise to sustaine them, the words of Life to quicken them, the words of Peace to comfort them; what thou hast revealed and given to me, as Mediator, have I revealed and communicated unto them, as their teacher and Saviour.

In regard of *Imputation*: Christ with all his benefits is imputed to beleevers, their sinnes are imputed unto him, and his righteousness is imputed unto them. *He that knew no sinne, was made sinne for us, that we might be made the righteousness of God in him*; not our righteousness, but the righteousness of God; not in us, but in Christ. As *Yosua* the high Priest had his filthy garments taken from him, and was clothed with change of raiment: so is our sinne, like a filthy garment, put from us, and we are clothed with Christs righteousness, as with a rich and royall robe; and we are to put on

Christ to justification; being, through faith, clothed and covered with Christ his perfect innocency and holiness of nature and actions, as with a garment to appeare holy and unblameable without spot or wrinkle before God. And we are also said, to put on Christ to *sanctification*, being decked and adorned with the gifts and fruits of his Spirit, as with jewels and ornaments: *Yee are of God* (saith Saint Paul) *elect*, called, regenerated by his spirit. *All things are of God by creation*, elect beleevers by the grace of adoption and regeneration: *Yee are of him in Christ*, elect in Christ before the foundation of the world: In Christ, who is made unto us of God, *wisdome, righteousness, sanctification and redemption*: Made unto us of God, not by creation, but by ordination: *Wisdome*, the author and teacher of *wisdome*, revealing to us the counsell of his Father, touching our salvation, and making us wise by giving us the spirit of illumination: *Righteousness*, our Justifier making us righteous through his righteousness imputed to us: *Sanctification*, our Sanctifier, regenerating and renewing us by the worke of his Spirit: *Redemption*, by his merit and efficacy, freeing us from the power of Satan, the dominion of our corruption, and death eternall: He is our *Wisdome* as a Prophet, our *Justification* and *Sanctification* as a Priest, our *Redemption* as a King:

hic



He is our Righteousness *Imputativè*, by way of imputation ; he is our Wisdome, Sanctification and Redemption, *Effectivè*, by way of inherent and gracious operation. Christ (saith <sup>a</sup> Bernard) is made unto us Wisdome in preaching, Righteousness in the absolution of sinne, Sanctification in conversation, and Redemption in his Passion. Christ (saith <sup>b</sup> Theophilus) maketh us wise, freeing us from error ; he maketh us Just by forgiveness of sinnes ; he Sanctifieth us by his Spirit the Comforter. And thus he imparteth to us perfect redemption, or deliverance from all evils : and thus it appears, that there is a spirituall and heavenly perfection and fullness in all the Lords servants.

This shews how great strangers they are to Christ, how farre from the number of Gods faithfull servants ; First, who are empty of all saving grace ; whose soules, like the foolish Virgins lamps, are empty of all spirituall and heavenly oyl ; whose hearts are an empty house, wherein dwelleth no divine and saving good ; whose lives are (as the Prophet said of Israel) *an empty Vine*, bringing forth to themselves, to the flesh, but not to God ; empty of the knowledge of God, as the eyes of the blind are of light, having no wisdom to discern the things which differ, any more then a blinde man can discern of colours ; empty of faith, as *Jeroboams* withered hand was empty of strength, having no power to beleeve, to lay hold on Christ, and the promise of eternall life ; empty of love, as a dead man is empty of heat. It is said of *David*, that he was old and stricken in yeeres, and they covered him with clothes, but he got no heat : Many such there be, so old in sinne, and have spent so many yeeres in the way of the world, and in the workes of the flesh, that though they have much meanes to warme them, many Sermons, many admonitions and instructions, yet they got no heat, no love doth burn within them, their soules remaining like an empty chimney wherein is no fire : empty they are of all the fruits of righteousness, as a withered branch is empty of grapes ; Such men have nothing of Christ in them, as the empty cisterne hath nothing in it of the fountaine ; Such men can doe nothing to the resisting of Satan, no more then

an

*a Christus factus est, nobis sapientia in predicatione, iustitia in peccatorum absolutione, sanctificatio in conversatione, Redemptione in passione.*

*b Liberans ab errore, peccatorum dimissione per spiritum paracletum.*  
Two sorts of men excluded from Christ and the number of his Saints.

I.  
Marth. 25.  
Rom. 7. 18.  
Hos. 10. 1.



Math. 12. 44,  
45.

Ier. 14. 3.

Gen. 21.

Psal. 107. 27.

*Aut vivibus  
adde, aut ani-  
mis adimes.*

Math. 21. 19.  
Iohn 15.

Prov. 24. 31.

an empty hand to the withstanding of the enemy in the battle. The unclean Spirit finding the house empty, entred in with seven others worse then himselfe: Such are unprofitable to others in their spirituall distresse, like the pits which were empty when the children of the Nobles came unto them in their thirst: as an empty lanthorne that gives no light to him that travels in the darke; like the fig-tree which bare no fruit when Christ came to it in his hunger: Such men know not how to comfort themselves, how to sustaine and stay themselves in their owne distresse; they have nothing of God and Christ at home within themselves, in their owne hearts: but as Hagar's bottle was empty, had no water in it, neither knew she which way to looke for water to refresh her, but sate downe and wept; so are their soules empty, and when trouble comes upon them, they know not which way to looke for comfort; they have no anchor to stay them in the storme, but are (as the Psalmist saith of the Mariners in the tempest) even at their wits end: Such men are a dishonour to the Gospell, a shame to the Christian profession; as an empty Scholar that hath no learning in him, is a disgrace to the Schoole, or a barren Tree a discredit to the Orchard: To such men it may be spoken, as once Archidamus spake unto his Sonne, rashly conflicting with the Athenians, wanting strength to make his part good against them, Either add to thy strength, or take from thy boldnesse: so must these men, either adde to their shew more power of godlinesse in their conversation, or cease from their profession. For as in warre audaciousnesse without strength is dangerous; so in religion, profession without practice is scandalous: and what is the end of such empty and barren Christians, but as the tree that had leavs without fruit was cursed, and the withered branches cast into the fire and burned: so the curse and everlasting burning will be these mens last portion.

2 This likewise shewes how farre they are from Christ, who in stead of spirituall and heavenly fulnesse, have a fulnesse of sinne and uncleannesse within them; some being full of worldly-mindednesse, of distracting cares and cogitations; as the sluggards field was full of thornes and bryars; some

Some are full of idolatry and superstition, full of error, heresie, and corrupt opinions, as Baals house was full of Idolaters from one end to the other; some are full of fraud and deceit, as a Cage full of Birds; some are full of stirres, tumults and contentions, as the Sea is full of stormes; some are full of hypocrisie, full of many noysome and filthy lusts, as the Pharisees Sepulchers were whited without, but full of dead mens bones within; some are full of malice, wrath and indignation, as the Serpents are full of deadly payson; some are full of cursing, swearing, evill speaking, as the woman on the Scarlet-coloured Beast was full of the names of blasphemy, and the golden cup in her hand full of abominations and filthinesse: and what attends this fulnesse of implety and prophanenesse, but fulnesse of shame, fulnesse of woes, fulnesse of everlasting tortures? Fulnesse of vengeance ever waits upon fulnesse of ungodlinesse.

2 Kin. 10. 21.

Ier. 5. 27.

Ia. 2. 2. 3.

Mat. 23. 27.

Iames 3.

Reve. 17. 3, 4.

CHAP. XVIII.

*Evidencing the fulnesse of the Saints by four Characters or Marks, with four motives to labour for fulnesse.*

**T**HIS may teach us then duly to examine the estate of our soules, and to labour for cleer and comfortable evidence of this spirituall and heavenly fulnesse. The presence of this fulnesse will be discerned,

Use 2.

First, by the fulnesse of mans resisting and withstanding every temptation, every opposition, every contradiction of the Devill, the World, and the Flesh, as a Castle full of Armour, full of Men, full of Fortification, full of all Provision, abides all assaults; a tree full of roots abides and holds out against all the gusts and blasts of winds. The Arke being pitched within and without, full of strength, endured all the tossings of the Deluge. The man in whom this fulnesse is, in the midst of all oppositions, as Chrysostome said of Peter, is as a man made all of fire walking in stubble, he overcomes and consumes all opposition; all difficulties are but Whet-

1. Fulnesse of resisting evil.

O

stones

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45.

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1. Fulnesse of resisting evil.

O stones

Heb. 11.

James 1. 2.

2.  
Fulnes of answerablenesse  
to the whole  
law.  
Math. 8. 8.

1 Tim. 2. 21.

3.  
Fulnes of liberty from the  
rule of sin.  
1 Chron. 15.

Math. 5.

1 Sam. 15.

stones to his fortitude, all Satans temptations are but fire-brands cast into the water, all the gainsayings of the world are to him but as the barking of dogges to a traveller, all the proffers of the world are base and contemptible; the very reproach of Christ is in his eye, *greater riches then all the treasures of Egypt*: the Horse neighs at the Trumpet, the Leviathan laughs at the Speare, the man that is filled with Christ *accounts it all joy to fall into manifold temptations*; he is ready to goe through fire and water, he carries his life in his hand, he sayes to father and mother, I know you not; to carnall counsellours and friendly enemies, get you behind me Satan.

2 By the fulnes of answerablenesse to the whole law and will of God: where is fulnes of grace, the whole man is put into a holy frame, and there is a readines to obey every precept, as the Centurions Souldiers were ready to every command, *to goe and come, to doe this and to doe that*; a readines to beleeeve every promise, as there is a readines in the hand to receive every gift; a readines to embrace every wholsome admonition, as there is a readines in the eye to receive light from every starre, a readinesse in the ground to receive raine from every cloud, a readinesse with diligence to *follow every good work*, as there is a readinesse in the hand of a good Scholer to write after every letter in the copy.

3 By the fulnesse of liberty and freedome from the rule and power of every sin: at *Joshua* put all the Canaanites under, so doth fulnesse of grace put downe every lust, it suffers no sin to reigne; as *Aa* deposed his owne mother, so doth this the mother sin of the soule, the sin that is most deare: If the eye offend, it plucks it out; *if the hand offend, it cuts it off*; it doth not work by halves as *Saul* did; but destroyes all as *Samuel* did: it restores the whole man to liberty; the understanding to know, as Christ restored the blind man to sight; the will to embrace Christ, as the man whose hand was withered, had it made whole to receive any gift; the imagination and affections to mind and meditate upon, to love and delight in the things which are above, as Christ healed the woman that had a spirit of infirmity, making her able to walk

walk upright : it makes the whole man free to move and come to Christ, as the Rivers move towards the Sea. This the Psalmist termeth an enlarging of the heart to run the way of Gods Commandements ; and where the spirit of the Lord is, there is liberty, saith the Apostle.

Psal. 119. 32.  
2 Cor. 3. 17.

4 By the fulnesse of mans application of himselfe to Christ. The more fully man receives of Christ, the more fully he doth apply himselfe to Christ ; the more the River receives from the Sea, the more strongly, speedily and fully it returnes againe and empties it selfe into the Sea. Mans motion to Christ is according to his gracious receivings from Christ ; where there is fulnesse of grace, Christ is apprehended as a King for his authority, as a most precious Pearl for his worth, as a Ransomer for his purchase, which he hath made of us, as a Bridegroom for his love to us, and junction with us : and as the wife which receives the husband gives her selfe againe unto the husband, thus the soul which receiveth Christ doth give it selfe againe to Christ. Saint Paul saith of the Macedonians, *they gave themselves unto the Lord as to their Counsellour* to direct them, as to their Shepheard to feed them, as to their King to honour him, as to their Lord and Master to serve him, as to their husband to love him, to rejoyce and delight in him, and bring forth Fruit unto him : and this is stiled *a yeelding up of our selves to God, and a living unto God* ; mans subjection unto God and Christ being ever sutable to the power and dominion of grace within him.

4  
Fulnesse of  
mans applica-  
tion of himselfe  
to Christ.

2 Cor. 8. 5.

Rom. 12. 1.  
2 Cor. 5. 15.

This should perswade and move all men to labour for spirituall and heavenly fulnesse, to abound as the Corinthians did, in every ; *to abound in knowledge*, as good schollers in learning, as the Starres in light : *to grow in knowledge* ; in the knowledge of our selves, and be abased : In the knowledge of the Law of God, and be reformed by it, and conformed to it : in the knowledge of the majesty, purity and perfection of God, and be humbled in the apprehension of it : In the knowledge of the authority and dominion of God, and feare to offend him : In the knowledge of the power of God, and hide our selves under him : In the knowledge of the promises

Perswasion to  
this fulnesse.

2 Cor. 8. 7.  
2 Pet. 3. 18.

Col. 1. 7.

Four meditations moving to this fulnes.  
1. Fulnesse of opposing power.  
Judg. 14.

2. Sweet agreement between Heart and Word.

mise, or God, and build upon them : In the knowledge of the bounty of God, and and be thankfull : In the knowledge of the love of God, and be cheerfull : In the knowledge of the gracious working of God, and ascend to more spirituall perfection : In the knowledge of the death of Christ, attaining to a greater measure of mortification : In the knowledge of the resurrection of Christ, being more and more quickened by him : In the knowledge of the fulnesse of Christ, drawing nearer to him, receiving more and more from him, more and more solacing, quieting and contenting our souls in and with him. Let us labour for fulnesse of Faith, as the tree encreaseth in the fulnesse of his roots, *being rooted and built up in Christ, and stablished in the faith, abounding therein with thanksgiving.* Let us strive to be full of love, as a fire of much wood is full of heat ; and as the Bride is full of love, even sick of love towards the Bridegroom : to be full of joy with the light of Gods countenance, as the favourite is full of joy with the Kings countenance, the light of the Kings countenance being unto him as life, and his favour as a cloud of the latter raine. O let us endeavour to be full of the holy Ghost, full of the fruits of the Spirit, as a good Orchard is full of all sorts of fruit. And the better to provoke our soules to this, let us meditate :

Upon the fulnesse of that power which doth oppose the welfare of our soules : There is a fulnesse of sinne, a fulnesse of Satan, a fulnesse of worldly vanities, which without a fulnesse of grace we can never withstand, subdue and cast downe. When the Spirit of the Lord came mightily upon *Sampson, he rent the Lyon* : when the Spirit of the Lord cometh mightily in the fulnesse of his grace upon us, then Satan the roaring Lyon is put to flight, then his workes are dissolved, then the strong holds of sinne are cast downe, and the soule prevaieth : Therefore the Apostle chargeth us to be *strong in the Lord, and in the power of his might, to put on the whole armour of God, that we may be able to stand against the wiles of the Diuell.*

Upon the sweet agreement which will arise from this fulnesse betweene our hearts and the word of God. This will make



make the commandement an easie yoke, a plaine path : this will make the Word sweet and pleasant, as the light unto a cleere eye, wine unto a thirsty palate, or meat to a healthy and hungry stomacke, or the voyce of the Bridegroom to the Bride, when her heart is full of love towards him.

Upon this satisfaction and contentment which this fulnesse of grace will minister to the soule : It will be as a *living spring*, as floods of water within us, quenching our thirst, and taking off all our longings from the world : it will be to us as the *Pearle to the Merchant* in the Parable, in stead of all worldly treasure, it will content us in every estate, be in stead of all to our soules.

3. Satisfaction  
which it minist-  
reth.  
Iohn 4. 14.  
Iohn 7.  
Mat. 13. 44.

4. Joy arising  
from it.

Upon the joy arising hence : Fulnesse of grace brings fulnesse of joy ; strong joy dispelling all sorrow and sadnesse, as the Sunne doth the clouds ; full joy making the understanding joyfull in the knowledge of God ; making the will joyfull in the choyce and embracement of God, in the sincere, free and full intendment of God, and the glory of God ; making the imagination joyfull in the meditation and thought of God ; making the memory joyfull in the remembrance of God and his Word, and Workes ; making all the affections joyfull in the trusting, fearing, and loving of God ; making all the members of the body joyfull in the performance of their severall offices and services to Godward. This filleth with all joy and peace ; with the joy of children for our adoption, with the joy of Brides for our spirituall conjunction ; with the joy of friends for our knowledge of Gods secret and counsell ; with the joy of rich men for our treasure any interest in all things ; with the joy of heires for our claime and title to Gods kingdome ; with the joy of Nobles for our dignity and exaltation ; with the joy of Conquerours for our victory over all opposition ; with the joy of free-men for our spirituall prerogatives and freedome ; with the joy of Kings for our holy and gracious dominion, with the inchoation of all joyes in this life, and the consummation and perfection of endlesse joy hereafter in heaven.

F I N I S.